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THE

MONTHLY MISCELLANY

OF

RELIGION AND LETTERS.

MEADVILLE
THEOLOGICAL SCHOOL.

VOLUME VIII.

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THE

MONTHLY MISCELLANY.

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WHERE DOES THE NEW YEAR FIND US?

We have wished to say a few words to the readers of the *Miscellany* as we begin together a new volume with the commencement of a new year. But so many things lift themselves into notice, whether we look at the past or the future, when any such purpose is entertained, that we are tempted to relinquish our design. The past year will be memorable in the annals of the world. It has not been marked by military achievements, unless the success of Great Britain in her shameful war with China present an exception; but the fact that the peace of Europe has been unbroken and our own country been saved from the curse of battle deserves grateful mention and permanent record. Events have occurred which will render the last year conspicuous in the annals of misfortune. The elements have been permitted by Him who rules over the world to cause fearful destruction of life and property. The earthquake at Hayti, the fire at Hamburg, the terrible disaster on the rail-road from Versailles to Paris, are calamities that mark centuries. The Providence of God has been seen in other events that should bear instruction to the hearts of men. The death of the heir to the French throne under the circumstances which gave such a thrilling interest to the tale, and at a time when the stability of existing institutions was thought to be interwoven with his life,

may yet be productive of serious consequences. Recently within our own land a light has been removed in whose illumination, as it fell on great questions of truth and duty, the wise and good rejoiced throughout the world.

The history of the United States the last twelve months offers many instructive lessons to the Christian as well as the politician. The depression of business, the prevalent uneasiness, the greater economy in their habits of life to which multitudes have been driven, and the loss of property or of employment to which others have been reduced, are facts which a thoughtful man or a sober-minded people will not let pass without drawing from them profitable counsel. The change in the relations of political parties is fruitful in suggestion to those who control public opinion, or who allow themselves to be led by it. The examples of dishonesty and crime which have arisen in different parts of the country reveal an extent of unprincipled character that may cause many a sanguine heart to distrust its hopes for our future progress. Still the year has not failed to give us occasions for rejoicing. Health has prevailed throughout the land, and on the whole order and law have been respected. A treaty has been signed between our Government and one of the most powerful nations of the globe, which has averted the horrors of war, and afforded an example pregnant, we cannot but think, with vast good to the nations of Christendom. God has given us abundant harvests, and a judicious spirit of enterprise, even under circumstances of discouragement, has increased the facilities and benefits of communication. Philanthropy has called new servants to its tasks and sent them into the various fields which invite their labor; and though extravagance and injustice have marred the beauty of their efforts, they have accomplished much good, and prepared the way for much more. Religion too has seen able and zealous ministers flocking to her altar, and bearing thence the fire of Divine truth to purify the souls of the worldly or kindle the hearts of believers. Fanaticism indeed has taken large scope for its action, error has found voices through which to speak loudly and vehemently, and mischief has been done of which it is sad to think. But the good has exceeded the evil, and we have reason to believe that morality and piety, the love of God and the *love of man*, hold a wider sway than they exercised a year ago.

These are hints only to what might be said. We cannot pursue them. But we are desirous to add a word upon the question prefixed to this article. Where does the new year find us? How do we stand as a denomination, and how as individuals? As a denomination, we cannot but believe we are in a better state than we were a year ago. We have gained something, and lost nothing. We have gained some outward increase. New congregations have been gathered, and so far as the restoration or rebuilding of houses of public worship is a sign of interest in religious institutions, our pages the last year have shown that the people are not insensible to their value. In this city three ministers have been added to our number, under whom the congregations with which they are connected are exhibiting a healthful prosperity. Our spiritual improvement we hope it is not vain-glorious to consider yet more worthy of remark. It is with humble gratitude that we speak of an increase of religious earnestness and activity in our body. The missionary movement, of which we gave an account in our last number, is only one sign of this growth. More interest is felt in social religious exercises. The services of the Lord's day, so far as our observation reaches, are better attended, and the attempts of the ministers to form Bible Classes or hold religious meetings during the week have been cordially met, or perhaps been suggested by their people. The obligation of Christian effort, in one's self and out of one's self, for one's own sake and for the good of others, is more deeply felt, and as a consequence we witness more of a religious spirit in society than a year or two since. If our judgment is correct, we have reason to believe that though there are differences of opinion and "differences of administration" among us, yet our strength is not weakened; and whatever there may be that is unsound in doctrine, or defective in practice, or injudicious in its forms of expression, the new year finds more of true religion in our denomination than did its predecessor.

But where does it find us as individuals? In a course of improvement, or of deterioration? On the Lord's side, openly and firmly adhering to him; or with the world, seeking its vanities and adopting its follies? Each one must answer these questions for himself; we cannot answer them for one another. But we may remind one another that they are important questions, of such serious import

that not to consider them is the part only of spiritual blindness or a bad and fatal bravery. If we refuse to consider them, they will not pass unheeded. God, "the righteous Judge," marks our course and measures our progress, in whatever direction it may be. If the old year leaves us no better than it found us, we must "in that day" render up an account of wasted privileges, abused mercies and slighted discipline. If the new year finds us still "halting between two opinions," children of the world in our hearts though convinced that we ought to be the children of God, we are running a fearful hazard. This may be the last "new year" we shall ever see. But whether it be or not, the duty of self-consecration to God through Christ is an immediate duty—which we defer at our peril, and make harder by delay. To those whom this year finds "walking with God" it must bring pleasant recollections and yet pleasanter hopes. To those whom it finds in the ways of sin it brings bitter reproaches and solemn monitions. While the former enjoy its words of comfort, may the latter listen to its warnings. E. S. G.

DEATH A DESTROYER, AND DEATH A REDEEMER.

I WISH to make some remarks on death the destroyer, and death the redeemer of our race,—death carrying the body and all which belongs to *that* down to an endless grave, and death lifting the soul and what belongs to *that* up to an eternal life.

1. Death the destroyer. The sighings of the autumnal wind, and the surgings of the sea when the storm is past, the downfall of the great, the vanishing away of whole generations, the ruins of cities and of empires, all bear witness to the powers of death the destroyer. Nothing here is too low, nothing too high, as this comes breaking up our plans and crushing us down into the earth. No language can paint its dark dominion, or the blackness of their despair over whom its shadow is cast, while their hearts are not yet quickened with that spiritual life over which even death can have *no power*. It overwhelms all alike. The poor man's sorrows and

the rich man's pride, the wrongs men suffer and the wrongs they inflict, the triumphs of the world and the world's disgrace, the lights and shadows of life, its hopes, anxieties and fears, sink down before its presence. Our possessions turn to dust, our beauty to ashes. The bonds of society are rent asunder, and all the relations of life dissolved. Parents are torn from children, children from parents, the sister shall no more behold her brother, the brother no more be cheered by her love. Husband and wife, lover and friend are hurried away, as if there were no life to be crushed out from young hearts, and the ties that bind together the aged were not hard to break. Our friends are torn from us, we are torn from them. The elements themselves are subject to the same destroying power. Before it "the stars of heaven shall fall, even as a fig-tree casteth her untimely figs when shaken of a mighty wind." "And the heavens shall depart as a scroll when it is rolled together; and every mountain and island shall be moved out of its place; and the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman and every freeman shall hide themselves and say to the mountains and rocks, 'Fall on us and hide us, for the great day of the destroyer's wrath is come, and who shall be able to stand?'"

Such is the power of death the destroyer. And we need its dark and painful teachings. Before it the fevered pulse of life is checked, and we may pause and come to ourselves amid the cares and labors and pleasures that are whirling us away. When the great have fallen, and all their honors could not defer one hour the appointed time, how is our ambition chilled and humbled in the dust. If a spirit of envy or too keen a rivalship have come over us, and we have indulged in hard feelings or unkind words towards others, how are we softened and subdued as death enters their habitation and brings down all their hopes. Or if we have felt ourselves hurt by them, how does every revengeful thought melt down into sorrow, as the eye that looked unkindly upon us is closed, and the tongue that spoke reproachfully is stiff in the silence of death. If—as sometimes will be—if in families coldness have found its way, and those formed to lean upon each other and share together their joys and sorrows have at any time become estranged,

and some misunderstanding or momentary passion have given rise to unfriendly thoughts, how, when the destroyer comes, are they once more drawn together with tears of mutual forgiveness and regret. When we mourn over our losses or are elated by success, how do they both fade away before the voice that comes to us from the grave. And our griefs! I have seen father and mother mourning for their child, an only son, cherishing each little relic he had left behind, and as they brought them out from time to time, and often as the thought of their loneliness came over them, weeping and mourning as for a loss that must last forever. This was but a little while ago; and a few days since I stood by a cluster of graves where the bodies of father and mother and child, side by side, lay under the same turf, the same sky bending gently over them, and the same heaven, let us trust, cherishing their spirits once more in a common home.

2. For death, dark though it be, is not all dark, but like the cloud, which hanging heavily over the earth has yet one side on which the sun-light or the stars forever shine. Death, destroyer though it be, is not entirely so; but, whether with inorganic matter, in vegetable life, in the animal kingdom, or, above all, with man, it is also the instrument of change from a lower to a higher organization.

Look, for instance, to the different epochs in the earth's history which geologists have brought to light. Each one gave place to another higher than itself; but it was only through the destruction of the past—through revolutions reaching to the earth's centre, bringing down its high places and throwing up continents and mountains from the depths of the sea, that it has been raised from a mere chaotic mass till, through the different stages of vegetable and animal life, it has become, what we now behold, the rich, commodious and beautiful abode of man. And if, as many suppose, in accordance with prophetic visions of the millennium, the earth is to go through one great epoch more, it is only by the destruction of what now is that it shall be redeemed from its present imperfections, and become the glorious residence of beings yet more highly advanced.

So in the vegetable world, every great change from a lower to a higher organization is a change through death into life. "Except a corn of wheat fall into the ground and die, it abideth alone; but

if it die, it bringeth forth much fruit." And so in changes which do not so entirely revolutionize the order of existence. The leaves, when their fibres become inflexible and unfit to perform their office, fall off and die, that a new generation may come forth; and it is through this successive death and re-production, that the growth of the tree is perfected. And the tree itself, when it has reached its growth, soon dies, that a new luxuriance of life may succeed. Death is the price which is paid for the redemption of the soil from the stiff, unfruitful, cumbrous weight of age.

So again in the animal kingdom. Every day the particles of which our bodies are composed are passing from us, and through a continual death—the outward man perishing day by day, and perishing more rapidly the more rapid the growth—through a continual death the child grows into the man. Indeed the whole process by which food is made to sustain us is a process through death—through the dissolution of the bodies which make our food, that they may be raised, by the vital functions in us, into a higher form of life. No foreign substances, till their own life is destroyed, can enter into and become a part of our constitution; so that in truth our lives day by day are sustained by a double process of death and resurrection; each particle of food, which goes to nourish us, losing first its own life and then being raised into ours. Without death there is no such thing as animal life. Dissolution everywhere is the price paid for the redemption of matter from an inanimate existence to a living form, and from one form of life to another.

And in every case the work of death must be co-extensive with the change. In all the great epochs which take place in animal life the work of death must be as extensive as the change, that the vital principle may be redeemed from its old restraints and left free to assume to itself new forms of life. Thus the egg dies, that the bird may live. Any chemical preparation that would preserve the egg must necessarily prevent the existence of the bird. So the caterpillar, to all appearance, dies, that the moth or butterfly may live; and the new structure of life can be assumed only so far as the old has perished.

So man, as we see him now, must die, that man, as he shall be hereafter, may live. Precisely so far as a more spiritual form of

existence is to be assumed, must these material bodies be dissolved. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." "We must be changed." These terrestrial bodies must be transformed through death into the celestial forms which belong to the more advanced condition of the soul. These mortal garments must be laid aside, that we may put on the robes of immortality.

Thus death is at once a destroyer and a redeemer; destroying what is of the earth, earthy, that our spirits may be redeemed from these inferior restraints and be clothed in higher and more glorious forms. Death leading to the resurrection, instead of standing alone in the Providence of God, is in harmony with the whole system of nature, where every change from a less to a more perfect state must be through a dissolution co-extensive with the change. The progress in our minds furnishes a case precisely analogous. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things:" that is, the language, understanding and thoughts of the child die out, as the mind advances to the maturer wisdom of the man; and in proportion to the elevation of a man's present views must be the decay of what he has been. By the destruction of the past alone is the mind redeemed from its old imperfections, and left free to advance. Not more naturally does the flower upon the tree die when it has prepared the way for the fruit, than the peculiar feelings of the child die when they have prepared the way for the maturer feelings of the man.

The soul, itself immortal, is in the different stages of its progress connected with a great variety of temporary influences, each one of which, like the leaf and flower upon the tree, falls off and dies, when it has accomplished the purpose for which in the order of Providence it was designed. Among these temporary influences are the feelings of the child, which die when the soul has outgrown them. Such are the passions and early impressions of the man, which also die when the soul has outgrown them. Such are the various studies we pass through, which lose their interest and become dead to us when they have accomplished their end. Such are all the joys of sense, all the imperfect knowledge, the narrow views, hopes and experience of life to the soul that has

outgrown them. Such in short is the body itself, which also would fall off and die, when the soul has outgrown it. How often even in these lives of fourscore years do we see the body lasting beyond its time; the soul longing to be set free, or bowed down and oppressed by that which it was born to command.

Thus all true progress is through a species of death. The instruments of time, though they may kindly help us for a season, must soon be cast aside, or they will only burthen our souls with their weight. Death to them, dear though they may have been to us, is the price that must be paid for our redemption from the teachers which have helped us forward a little way, but now will detain us there, unless we are set free. Thus do we advance, drawing what we can of nourishment from the things of time and then casting them away; each new teacher draining its own life-blood for us that we may have strength to leave it behind. So do I sometimes look upon the exhausted, bloodless corpse of one, who has gone in the ripeness of his age and full maturity of mind. Faithful servant, many are the pains and toils which it has borne,—the wakeful nights, the anxious days. Many a weary step has it gone on errands in which it could take no pleasure, for its immortal friend. For him it cherished all its strength, and through its weakness he became strong. For him it lived, and when it could do no more, for him it gave up its life, that he might go and take as his companion a more glorious form. 'Well done, good and faithful servant, rest now in peace. Dust though thou art, his spirit may look back on thee, the partner more of his pains than his joys, with some lingering affection still; and dear shalt thou still be to those who love and honor him.'

So it is. The soul lives here till it has absorbed into itself the life of its mortal instruments, and then it goes away into a new world and under new forms of life. Childhood dies, to give place to youth; the impetuous impulses of youth die, that the clear, calm strength of manhood may succeed. Manhood dies, that age may come. And when the soul has been enriched by all the experience of life and death, from the first sensation of the child to the serene affections and meditative stillness of age, and can receive from the body no farther aid, then comes death to redeem and set it free. Everything in its time has been so beautifully ordained, whether

to live or die! The fruit, which will not be shaken from the bough, will when its time has come fall of itself. The child, constrained too soon to give up his childish things, is forced into a hard and unprofitable task; yet in a few days he gladly gives them up and nothing could be to him more irksome than they. So, when the fruits of life are yet unripe, and the feelings that bind us here are strong, and our bodies yet fulfil their part, it seems to us a hard and fearful thing to die; but when our labors are ended and the soul is prepared and the body can aid us no more, then gladly doth the spirit leave its companion to enter upon new and to us unknown forms of life.

So is it in age. And in youth, when the body by accident or disease unfitted for its work becomes more a hindrance than a help to the soul, death kindly steps in, and by destroying the body redeems the soul from its bondage and its pains. And if we have been true to ourselves and our God, and the spirit born into the kingdom of heaven has become the controlling principle of our lives, though we might prefer with healthy bodies to go through the entire experience of life, as that which God would not have ordained had it not been best, still we shall gladly hear the call, and leave behind this shattered frame, for such a form as God shall give.

Why then is death so terrible a minister? Why does our blood run cold at the thought of its approach to us or our friends? Why has it in all times been viewed as the king of terrors, the last and most fearful enemy of man, the great destroyer, and destroyer alone, of all that we most love and prize? Because—and with sorrow let us confess it, because—we are not true to our own hearts and to our God. We have not improved our time. Like children called before their sports are ended, though the hour has come, we are not ready. Before death can be to us a redeemer as well as a destroyer, we must be redeemed from our sins and from our bondage to the world. Above all must we seek and love a spiritual life, a near communion with our God.

Not that we shall leave the earth with no regrets, and feel no pain when called to give up these bodies endeared to us by the memories of so many years, and leave behind friends bound *by affections* that have been cemented by so many joys and

so many sorrows. How deep and full the feelings that gathered strength with the last hours of the Saviour! "Having loved his own, which were in the world, he loved them unto the end." The inexpressible tenderness of the last supper—his prayer for them as they went out at evening to the Mount of Olives,—the most melting and sublime petition that ever rose from dying lips for the friends that were left behind—those words from the cross, "Son, behold thy mother; woman, behold thy son"—show a heart, how full of the tenderest, human emotion! And yet what a sublimity of spirit! "Now is the Son of man glorified. I have overcome the world. Father, the hour is come. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me." And through him we also may be ready, may finish the work which has been given us to do; and death shall come to redeem and glorify our spirits.

And not to us alone, but to those whom God has given to be with us here. With other feelings then shall we stand by them when they die, and think of them when gone. 'No, blessed spirit,' our glad hearts may exclaim at the thought of one who is gone, 'thou art not quenched in darkness, like some rayless star which shall rise and shine no more; not destroyed, not clouded even, by death; but redeemed from thy hard bondage, and shining with the peaceful light of heaven in thy new and glorious form.' So shall we think in death of those who, because they were pure and true, were endeared to us in life. Gone? By the kind and beautiful provision of God they are gone from the trials, cares, infirmities and sorrows of life, to him who is "their bright and morning star," where "God shall wipe away all tears from their eyes; and *there* shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Not that even then we may not think of them with tears. We may weep, as Jesus wept; but through our tears bless God who gave, and God who hath taken them from us. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." Blessed are they; and "blessed too are they who mourn" in Christian faith and love, for they shall find comfort to their souls. J. H M.

THOUGHTS ON THE BOOK OF JOB.

THIS ancient poem, probably the oldest of the sacred writings, may well be likened to that Eastern river which was fabled to flow over a bed of golden sand. Even so comes this pure and pellucid stream of truth down from its hidden birthplace among the morning-heights of the old world and in the sacred twilight of the Patriarchal age, and all along its course reveals rich gems and rare to him who runs beside its margin. It resembles one of those very clear waters which show the eye of the gazer, not only the earthly bed over which they pass, but far beneath that a second sky, a perfect image of the first, with its blue even softened and etherialized by the magic power of the reflection. Although the trials and tribulations of man's life and lot form the theme of the Book of Job, yet how calm, how untroubled is the stream of beautiful and sublime imagery in which they are so faithfully, yet soothingly reflected! The images of trouble do not disturb the majestic mirror in which they are presented—they leave not a film upon the surface; and when in a calm and attentive mood, with hearts taught by the realities of life to think and feel soberly, we look down into those sacred pages, and see and live over again so much of our strange experience, we there also behold, in those tranquil and transparent depths, a higher world, new heavens fashioned after those which arch over our heads, and the stars of immortality twinkle peacefully, not restlessly there, and win the spirit home to itself and to its God.

It is a kind provision of the Father of our spirits, and may fairly be regarded as an indication of his merciful design in afflicting his children, that the heart finds a peculiar and unearthly pleasure in the contemplation of its pains, when they are tenderly reflected in the stream of poetry—when their images are softened and spiritualized in memory's transforming glass. It is true, this pleasure often becomes a diseased pleasure; but that is the abuse of a good thing. The power exists in every human heart—that creative power, which remoulds sorrow into joy; and probably there is no one who does not at some time in his life exercise this power, who *does not find and feel* that it is good for him to have been afflicted,

that, as the poet says, "it is sweet to remember past labors," so also it is sweet to remember past sorrows—that as the remembrance of pleasure often becomes a source of regret, so the remembrance of pain becomes oftentimes a spring of purer joy. Some hearts have this susceptibility so strong, that almost before the suffering is past it becomes a thing of memory. This is the case with the highly imaginative, and still more happily is it the case with the spiritual mind. The former find a compensation, and more than a compensation, for outward or actual afflictions in the heightening which contrast gives to their ideal joys; the children of faith, however, in their sorrows find a more substantial satisfaction than the mere children of fancy, inasmuch as, while their real pangs are keener, they feel a keener pleasure flowing from the *felt* presence of the unseen Father.

There is indeed a certain unchristian stoicism, which "despises the chastening of the Almighty," and says, "Evil, be thou my good!" Nevertheless there is also a degree and kind of pleasure, which is not morbid, but natural and wholesome, in looking back or looking down upon the images of sadness. It is only when we seek what has been called "the joy of grief" as a luxury, that it becomes a sickly and wrong indulgence; when we simply and gratefully receive it, in the way of consolation amidst life's trials and troubles, then it is a pure and a proper pleasure.

Man, as he muses upon the sorrows of his eventful pilgrimage, is like the seaman whom *Jean Paul* represents gazing down upon the reflection of the burning Vesuvius in the mirror of the waters. "'See how the flames shoot about, down below there, among the stars; red streams roll heavily around the mountain of the deep, and devour the fair gardens. But we glide unscathed over the cool flames, and our images smile up from the burning waters.' The pilot said this with satisfaction, while he looked up with apprehension at the thundering mountain. But I said: 'Lo! thus lightly does the Muse bear in her eternal mirror the heavy sorrow of the world, and the unhappy look therein, but they too find comfort and satisfaction in the contemplation of grief.'"

And this comparison happily illustrates the pleasure which every thoughtful heart must feel in communing with the poetic spirit of the plaintive Book of Job. I have called this Book a poem. It is

a poem of the highest kind. Though to us it remains no longer in the common form of poetry, it *is* poetry, the outgushing of a poetic heart, the creation of a poetic age. Even if we suppose it, as many do, to be history, the actual history of a certain individual's distresses and discipline, still it is poetry; for poetry is but condensed truth. In short, the work is at once poetry and history. I mean it is not the production of mere fancy. It is the warm experience of a living, throbbing human heart. Whether there ever was a man named Job who sustained all these specific afflictions in his own person, or not, the writer is most manifestly dealing with realities—no mere "make-believe" pains and penances. He had felt the woes of humanity not only in his own breast, but by dwelling, through sympathy, in the breasts of others. His thoughts "breathe" and his words "burn," though they come not so much from "bright-eyed Fancy's magic urn," as from a full and laboring heart. But the author of this wonderful creation of genius is one who has risen above the ills of life and now looks calmly down upon them; otherwise, were he still entangled in them, he could not picture them to us so purely, calmly and with such perfect fidelity. He sails in the ark of faith over the sea of life, and beholds that frowning mountain of "ills that flesh is heir to," imaged, not disagreeably, in the serene bosom of a spirit at peace with God, acquainted with Him and reconciled to His Providence.

Is it an unnatural consolation for the afflicted to look back—to go back and dwell among the pure, the pious, the exalting conceptions and sentiments of the Book of Job? It must soothe the soul and lift it, as on wings, above the power of sorrow into the serene sky of grateful remembrance and hope, to reflect that in the very childhood of our race, far back in the dawn of the world, man was "born to trouble as the sparks fly upward"—that even then all our griefs were anticipated, that even then this Book was born, a book in which the children of affliction will read the record of their experience and find their purest consolation, next to the words of Jesus, to the end of time.

It may well be that it is the borrowed light of Christ's Revelation which lets us see so much meaning and merit in the Book of Job. We go to it, perhaps, with preconceived sentiments derived from

the Gospel of Jesus, and we find glimpes of a gospel there. It is indeed difficult for us, nor is it necessary, to avoid strengthening the earlier revelations with the all-prevailing light of the new; but certainly there are, scattered through the pages of Job, many striking approximations to the sentiments of our Religion. Such (to quote but one instance) is the question which occurs in the midst of that sublime accumulation of images, wherewith the writer labors, if it can be called laboring, to shadow forth the majesty and might of God—a question, at which, it would seem, the old silence of Nature must almost have resolved itself into audible and articulate speech:—"Hath the rain a father? or who hath begotten the drops of dew?" C. T. B.

THE DEATH OF THE GOOD.

It is natural for benevolent minds to receive pleasure from bringing great and wise men into contact with each other. We imagine that concord will result from this union, and mutual differences of opinion assimilate them more harmoniously together, by bringing out various and ennobling traits of character. We believe there are few who have not had dreams of this kind; and likewise few who have not experienced disappointment in the result. The mind is not an exquisitely contrived instrument, that will yield its music at the touch of the professor; but may rather be compared to a locomotive, impelled by its own will.

There is one way however in which we may bring the excellent into contact, that may produce the happiest results for ourselves; we mean by their works, their precepts, and their lives. Is it not encouraging and animating to feel, that neither mountains nor oceans can by separation produce any different standard of human character? Great and good men (I speak of Christians) are everywhere the same, and when they are summoned to their native home, to the abode of "just men made perfect," we find that a striking resemblance has belonged to their characters. Indeed how can it be otherwise. They have drunk at the same fountain of

life, harmony and intelligence, their souls have been invigorated by the breath of heaven and refreshed by its dews, and they have grown under the same influences. I have been led to these reflections by a notice, which has met my eye in a French paper, of M. Manuel, ancient pastor at Frankfort and afterwards pastor at Lausanne. His death took place at the last mentioned village, on the 15th of October, 1838, after a long and painful malady. It was not so with our beloved Channing. Delicate and feeble as was his health, his life was exempted from acute suffering, and his last illness was a gentle summons home. The spring and summer had been to him seasons of elevated devotion, of noble thought, of lofty purpose, and of social enjoyment. His uplifted eye, though often raised to the mountain scenery amongst which he sojourned, rested not there; his vision soared to the "mount of God," to the presence of the Creator with whom he connected the beauty of this lower world.

The death of M. Manuel appears to have excited in his friends emotions similar to those which the death of Dr. Channing has awakened in us. Of the resemblance of character readers may judge, as the notice is laid before them, of which the following pages are a translation.

"DEATH OF M. MANUEL.

This loss appears irreparable to his friends, to the Church, and to the world at large. That which makes our sorrow more profound and mingles a degree of anguish with it is, that the noble gifts which he dispensed to us without measure, alike to the rich and the poor, the wise and the simple,—the treasures of science, elevated thoughts, interesting recollections, grace and power of language, all that he might have written,—have gone with him to the tomb, leaving only the memory of them to his friends.

In beholding for the last time, in his coffin, this man, who a few days before his death enchained us by the charm of his conversation, and made us almost forget that we might trespass on his feeble state, we could scarcely believe that his countenance, so peaceful and serene, no longer reflected his beautiful soul; that those lips, from which wisdom had flowed like the waves of the sea, were forever closed. It seemed to us, that while his friends

were gathered round the coffin reading solemn passages from the Evangelist he so much loved, his lips must open and join his accents to ours, and this Christian Socrates speaks words of consolation to his afflicted disciples. For we were his disciples. And who would not have become so in listening to him? Who did not esteem themselves happy in having him for a master, though in his humility he would willingly have become the disciple of the lowliest among us?

Such were the calmness and modesty of his language, that he did not appear even to *persuade*, for he carefully cherished liberty in the souls of his auditors. Yet no one announced the truth more fearlessly. Indeed it appeared as if he spoke purely from the love of truth and to relieve his own heart. If a deeper purpose discovered itself—that of awakening the slumbering conscience, it was done with so much tenderness, such true benevolence, that the most obstinate incredulity became abashed before it. He rarely gained the heart by formal discussions, though he eminently possessed the power which might have been used to this end; but he made use of one more rare and of a higher nature, that of representing the truth with that harmony and beauty which are essential to its life. He reasoned less than he suggested, or perhaps the angular forms of argument were rounded and received contour from a mind and conversation full of grace and gentleness.

It has been said, that he appeared made for conversation; but though there might be foundation for such a remark, it gives but one view of his faculties. It would be easy to convey an idea of this power of conversation, if it had been characterized by sudden emotion, by sallies of originality, or brilliant expression; but no one could tell in what the charm consisted, where all was so calm, so connected, so full of thought, where there was nothing striking, but where even the tones of the voice were so deeply impressive that they penetrated to the very depths of the heart. His language so just—the easy development of his thoughts—a mixture so natural of facts and ideas, of the man himself with his subject, the familiar with the serious—the results of abundant reading, dropping like honey from the comb—the most eloquent lessons taking a colloquial form—the substance of books laid before you by a just and striking analysis,—a man whom you might read like a book and find every

page exquisite;—all this may be indicated and even described, but it will give no idea of his power of conversation or bring it to life again. The Homeric illustration of the snow whose light and innumerable flakes do not fall, but descend slowly from on high without noise, does not apply more truly to the ancient Nestor than to this man, not bowed by the weight of years, who united in his conversation the calm tranquillity of an old man with the intellectual fervor of one who is yet young. Happy are those who have listened to him upon some *Sunium* of our Leman, surrounded by the reflection of the setting sun, and seen him gathering into his heart the religious influences of the beautiful world, where his soul communed with the God whom he had found in the Evangelists. This love, this perception of the beauties of creation, was one of the distinctive attributes of M. Manuel, one of the sources of his eloquence, and brings him most forcibly to the memory of those who knew him.

How much good he dispensed by words! At first we thought only of the pleasure of his society, but in recurring by memory to the hour passed with him we were surprised to find ourselves enriched by a power which carried us forward to virtue and goodness. Something of his soul had passed into ours.

The great secret of M. Manuel was having no disguise with you. In no sense and for no end did he endeavor to entrap or surprise you. No doubt, that in his very silence he remembered you before the Searcher of hearts, but the soundness of his judgment, the solidity of his faith, the simplicity and straight-forwardness of his character did not allow him to seek for rapid and equivocal success. In his very zeal were manifest a peace and patience which exercised inexpressible power over the hearts and consciences of men.

There was another rare trait which we felt in this excellent man. Christianity, divinely human, penetrated through his character and assimilated itself to his whole life, without being even obscured. Others, with as fervent a faith, speak only of religion; he did better, he spoke on all subjects religiously. Literature and philosophy, with which his remarks were imbued, became Christianity without losing their original distinction. He thus served the cause of religion better by uniting it with all subjects, even including sportive and cheerful sallies, than if in separating it from life he

had been in turn a Christian without literature, and a scholar without Christianity. How many have learned from him, that there is nothing in religion opposed to social life, to courtesy, or the arts. His preaching possessed a character which ought not to be forgotten. No one could have represented more faithfully or more honestly, nor repeated more tenaciously the central point of his belief—salvation by grace; all proceeded from this centre, or returned to it; but this unity was philosophical, and no one could make all unite and concentrate more naturally in the sphere of evangelical attraction. No one in rousing the conscience could do it in a more judicious manner. Therefore men of thought and seriousness were solicitous to hear him, attracted at first by his pure and exalted eloquence, by the originality and simplicity of his thoughts, by the penetrating unction of his language, by the chaste and sublime elegance of his diction; but afterwards enchained by a sentiment more profound, they returned to satisfy a spiritual hunger which he had excited in them, and to be nourished like little children with the bread of life, piece by piece, as he brake it for them.

In recollecting all the good he has done by his preaching and his conversation, all the blessings that his presence carried to the dwellings of the poor and to the bed of the dying, we scarcely dare regret that he did not execute his literary purpose, of which he had conceived the idea and even formed the plan. His life less full would perhaps have yielded more of *echo*, but it would have been less tranquil, less simple, and we do not know but his end might have been less peaceful. There is inexpressible pleasure in recalling the last days of this good man, not so much because the rare powers of his mind exhibited no decline, but because he *died living*, because his last days bore testimony to the noble gifts he had received, and because we recognized the source of his peace, —that it arose from his perfect humility, trust in God, and devout prayer.

M. Manuel loved to live; and how was it possible that he should not have enjoyed a life so full of usefulness and interest, and possessing so many traits of the future and true life. It was perhaps necessary for him to have tasted the joy of heaven, to prefer it without hesitation to a life of intellectual and religious activity,

filled with high thoughts and kind affections. He must at least have loved in life all these things, and as it was on this side of existence his experience lay, it was pardonable to regret leaving what he was permitted to love. The exile embraces with tears the friends whom he has found, at the moment of leaving them, even to return to his native country which he never could renounce; and could his country reproach him for the sigh which he gives to those who have sweetened and alleviated his exile?

M. Manuel loved life, and he could not have separated himself so tranquilly from it if he had not loved it. It is the triumph of faith to detach the living soul from a life so full, so powerful, so multiplied; for it may be, that the enlargement of mind and combination of powers give a peculiar energy to life, and render the work of death more difficult. Then it is that faith triumphs, and brings true resignation, and in the willing submission to death we bless this glorious faith and adore the Author of it.

The closing scene of M. Manuel's life will add but little to edifying anecdotes of this nature. It is striking for having so few remarkable circumstances attending it, so few of those details which stand out by themselves and are everywhere quoted. He had long lived like a dying man; there was nothing new to proclaim. We trace to the end a deep humility, a faith so true, so simple, expressed in words so suitable and so few, that we cannot hear them without the deepest emotion. Our friend found it good that others, perhaps more advanced, should feel extatic joy in quitting this existence, which he, frail and feeble, did not experience. Yet he confessed that he had witnesses in his own soul of the faithfulness of God, that he had spoken to his heart in the spirit of consolation. He had asked of him, not any striking illustration of his Divine favor, but his gentle paternal embrace, and this had been granted him at the death-bed of his mother; he had received it in her last embrace, and this remembrance made him happy to his latest hour. He spoke of it with a tenderness of accent that will never be forgotten. He was contented with the consciousness of being beloved, and received all dispensations with the obedience of a child, for he said, 'The tenderness of a father is not demonstrated by caresses.'

It remains for *us* also to be contented with what has been granted

us. We know of no manifestation of Divine goodness which could edify us more. Such a death, so truly Christian, ought to reconcile us to death itself. In remembering the affectionate disposition of our friend, and his benevolent solicitude for us while he lived, which increased as his strength declined, we saw as with the vision of the Apostle, that though the outer man was perishing, the inner man was renewed day by day. No one who contemplated the alliance between the new and the old could have enjoyed a more glorious vision."

In this notice, little reference is made to M. Manuel's religious opinions; yet we gather that they were Calvinistic. Victor Cousin, in speaking of an interview that he had with him, alludes to his pure and benevolent spirit, adding that "his theology was not refined, (raffinèe,) but like Calvin's, with which his beautiful soul (belle âme) involuntarily mingled tints of toleration and mysticism." It is a divine lesson brought home to the heart, when we see the same traits of Christian character exemplified in men of diferent religious opinions. We feel that they are not of Paul or Apollos, but have grown in the likeness of God the Father.

H. F. L.

SONNET.

The genial sun, who rests his golden head
Amidst the crimson clouds at eventide,
Whose cheering beams, throughout the day, have spread
O'er earth's fair bosom blessings multiplied,
Sinks but to rise—again to be our guide.
So those great men whose deeds have graced their age
Live on, though disencumbered of their clay,
And lend us still their light: so, o'er the page
Of this land's history, bright as is the day,
Shall Channing shine, with unremitting ray;
And though his dying voice falls on the ear
With sadness, as he bade his friends 'good night,'
His "words that burn" will ever bless our sight,
And millions, through the world, his name revere. J. S.

A DREAM.

Looking over some old papers a few days since, I came across an article written by myself in the year 18—, a year, perhaps the most eventful in my life. Without stopping to recount all the incidents of that period, I will barely mention, that it was the year of my failure in business, induced partly by misfortune, but mainly by a neglect of prudence and frugality in the management of my business and domestic economy. The night preceding my failure was a night of inward storm; clouds and darkness brooded over my whole mental being; hope, I had none; faith, I had none. In such a state I retired to rest, and "dreamed a dream." This phantom of the night made so deep an impression, I could not refrain putting it on paper. Upon seeing it after a lapse of so many years, it struck me that it might be a useful fragment in the *Miscellany*. It would make me glad to be the means of reaching some readers, nay, a single reader, who (like myself in other days,) may be wearing out life in hewing cisterns that can hold no water. Of course you are at liberty to preface the "dream" with any remarks showing, if necessary, more distinctly the moral involved in it.* It has one advantage over most dreams, that it is not all fiction. The gist of it is true, the dressing merely is my own.

After a day of feverish excitement, induced by many fruitless efforts to hire or borrow money, to meet engagements at Bank, I returned to my home wrapped in gloom, and suffering a disquietude that no language can describe. Throwing myself from very physical exhaustion on the bed, I hoped that nature, "tired nature," would triumph over my mental perturbation,—that sleep, sweet angel of mercy, would cut off all remembrance of the past, and by her invisible ministry renew for me sufficient strength to face my creditors on the following day. A vision soon held me in golden chains. I believed myself on an island of diamonds, in some far-off region. The ground was sparkling under my feet. My brain whirled in ecstasy. No gleam of sunshine to the vexed mariner who for days has been without "an observation" was half so wel-

* *The moral,* as our friend intimates, is too plain to be mistaken.—Ed.

come, as was this El Dorado to me. Fancy spent itself in endless contrivances for gathering and appropriating these peerless gems.—A change came over my dream. The island so beaming with gladness, I soon found to be a profound solitude. Not a tree could I perceive, nor flower, nor spot of verdure, nor bird, nor living thing. No morning with its freshness, nor evening with its quiet healthful repose, visited the spot. A perpetual vertical sun poured down its scorching rays, unmitigated by any fanning breeze, while the shore was ungirt by a single rock, behind which I might find a moment's shelter. I found myself hemmed in, without food or drink,—every instant of time adding torture to torture, until the consciousness of utter destitution made me groan aloud, and I awoke.

Another slumber followed with illusions still more remarkable. I imagined that I held in my hand a richly bound volume secured by clasps of massive gold. At these I tugged not a little, before they yielded to my impatient curiosity. The first page of this book discovered to me that I was the possessor of immense treasure. It was filled with bank bills, of one of our wealthiest institutions, of the largest denomination. I hastily and joyfully turned over its rich "promises to pay." I became flushed, nay, intoxicated with joy almost to madness, at this unexpected wealth and deliverance from pecuniary embarrassment. I ceased not counting till I had reached the centre of this unrivalled book, when my attention was rivetted to a page so unlike the others, that my blood curdled and my knees smote together. On it was engraved the sea in a storm. So living was the picture, I felt myself at once exposed on its tossing and foaming waves, without a beacon light to guide or helping hand to rescue me from its frightful depths. I hurried with fearful forebodings to another page. There TIME, with his bold uncompromising look, holding the polished scythe and spent glass, stared me in the face. Suddenly the golden leaves on which mine eyes had gloated separated from the binding, and heeding not my clutch, curled as if touched by fire and then vanished from me in smoke—

The golden bowl was broken at the fountain, the silver cord was loosed, an impenetrable depth of blackness opened beneath my feet, one feeling of utter despair possessed me, and then the spell was broken.

C.

LESSONS OF THE NATIVITY.

A CHRISTMAS SERMON, BY REV. NATHANIEL HALL.

LUKE ii. 16, 20. And they came with haste, and found * * * the babe lying in a manger, * * * and returned glorifying and praising God.

IT seems to be an established mode of the Divine proceedings, that great results shall flow forth from seemingly insignificant beginnings. It is recognized in the natural world. The majestic oak, that spreads wide and high its giant branches, whose top receives the first salutation of the rising sun and his last resplendent valediction, that has given lodgment to successive generations of the summer birds, and has battled triumphantly with the storms of centuries,—it was not always thus; it sprang not forth in a night to its glorious stature and its all-resisting strength; the space in which it slumbered once might be covered by an infant's palm; its polished cradle was childhood's play-thing. The kingly day, that rules the earth from his golden throne, that unlooses its every band of darkness, that scatters afar each gloomy shade,—it was once, as it lay cradled in the distant east, but a glimmering ray, but a rosy flush. And so it is in the moral world. And that greatest of all effects which mankind has ever witnessed,—compared with which those that the world's Alexanders and Napoleons have wrought are insignificant; which in its noiseless progress has upheaved the deep-laid systems of ancient superstition, has overturned altar and idol, thrones and empires, and given intellectual and moral freedom to prostrate millions; and which is yet but in the early stages of its destined progress, which is accumulating with every age new energy and force, and will not be stayed until it bring back upon the earth its primeval innocence and its more than primeval glory, until all oppression and misrule, all error and sinfulness shall be unknown, and the world be filled with the angel-presence of truth and righteousness and love,—this stupendous, this glorious effect—would you trace it to its beginnings, would you know its visible cause?—go back among the ages to an ob-

scure village of an obscure province of the then Roman Empire, and in a manger of the stable of that village-inn will you find it. Lo, the moral Regenerator of a world! the being who by his teachings, and the deeds which shall authenticate them as divine, by the influence of that spiritual truth he is to publish and incarnate, is the author and finisher of the effects described! In that little form is the spark enkindling, which shall send a soul-reviving radiance to unnumbered millions of every generation of the race of man. Such was the beginning of Christianity; or rather, of those effects which the world has witnessed in its name.

And in this harmony of Christianity with nature, may we not discern a mark of its Divine origin? In its inconsiderable beginnings, its gradual advancement, its simplicity of operation, do we not recognize the signature of the same Almighty Hand from which the visible world proceeded?

There is a lesson, also, not unimportant, presented us in the circumstances we have been considering. Who, without the light of experience, would have seen in the insignificant acorn, the majestic oak; in the morning twilight, the all-illumining day? Who that saw that helpless babe in his manger-cradle, would have foreseen the world's regeneration proceeding thence? The lesson is, not to *despise what may seem to us trifling and unimportant.* The germ of mightiest results, in the moral world as in the natural, may lie enfolded in the smallest compass. Neither the fruit thereof, nor the flower, may we be enabled to discern. Events predict not, to the outward sense, the greatness of their effects. They cast no shadow by which their real magnitude may be measured. But, however trifling they may appear to the careless mind, and however trifling they may indeed be in themselves considered, in their bearings and results they may assume to us, hereafter, a most imposing aspect. Therefore should we not pass them by with a careless indifference, nor suffer the duty that may be connected with them to borrow aught to our minds of their seeming insignificance, lest by a neglect of such duty we hinder the accomplishment of their blessed designs. What more apparently insignificant than is the human being in its earliest life. Feebleness finds there its chosen emblem. But, "take heed that ye despise not one of these little ones;" for beyond all human or

angelic conception is the vastness of those energies that are slumbering there—is the importance of those consequences which have there their beginning. God has wrapped the robe of weakness around the grandeur of its power; has made "its exterior semblance to belie its soul's immensity." But never let its spiritual importance be so forgotten or disregarded as to lead to the neglect of duty in its behalf. "It were better that a mill-stone were hanged about the neck, and that we were cast into the depths of the sea, than that we should offend one of these little ones." That streamlet of human existence, just appearing on the earth, is to bear upon its spreading waters spiritual and immortal interests. Whether to bear them prosperously on, whether to roll them to the heavenly shores, to find thereon, forevermore, their blessed security, or whether to hold them in injury and loss, is greatly dependent upon the light in which it is regarded by those around it in its early course—upon the manner of that treatment it receives from them.

Again, *despise not the beginnings of virtue*, in your own, or another's soul. Its feeblest breathings, if duly cherished, may grow up into an everlasting principle of holiness and love, may connect themselves with the soul's salvation. The holy resolve which has just had birth in that fallen heart, though weak and helpless in itself, though cradled among mean and brutish passions, may prove the commencement of a new creation there, may usher in the knowledge of the true God to that inner idolatrous world, may be its infant Saviour, and angel-eyes may be gladdened at its birth. Pass it not by with a thoughtless indifference. Breathe not upon it in cold and scornful distrust. Accept it for what it is. Reverence it for what it may be. Present it with the cheering gifts of confidence and good-will. That exalted goodness which glows within the seraph's soul was born therein in weakness, was at first but a flickering and uncertain flame. "The kingdom of Heaven," said its lowly Founder, "cometh not with observation." So came it not into the great world; so comes it not into the individual soul. "The kingdom of Heaven," both in its outward progress, and its inward sway, "is like a grain of mustard seed, which when it is sown is the smallest of all seeds, but when it is grown it becometh a tree, so that the fowls of the air come and lodge in the branches of it."

Another thought is suggested by the text—namely, the wisdom and goodness of God in committing the work of man's redemption to *a being invested with the attributes of humanity;* in causing the Saviour of the world to enter it in the feebleness of infancy, and, in partaking of our common nature, to partake of the infirmities, dangers, wants, which attend upon its different stages of development. How does this fact bring him near to us, as he could not else be brought! What a bond of mutual sympathy is here! What a delightful confidence does it inspire in his brotherly affection, his tender compassion, his pitiful regard! What an encouragement does it afford to follow after him; to obey his requirements; to become like him in character! Had God proclaimed his messages of love and pardon from the opening heavens; had he written them in lines of living flame upon the sky; had an angelic embassy, floating mysteriously above us in robes of dazzling brightness, announced the truths, the promises, the requirements of the Gospel, and then ascended to their high abode; vast indeed had been then the blessing, but how much should we have lost of encouragement, of comfort, of confidence, of strength. Now, we see our brother in our Saviour. "For, verily, he took not on him the nature of angels, but he took on him the seed of Abraham." We see in him one who is "touched with the feeling of our infirmity," having thereof himself partaken—who lived upon the earth as we do, not above us, but with us, and of us—clothed not in celestial, but mortal vestments—"the *man* Christ Jesus"—far lifted above the imperfections of humanity, but experiencing its common fortunes, its hardships, and ills—"in all points tempted like as we are, yet without sin." And how is our human life ennobled and endeared by the thought, that *he* has lived it! How do its different stages in which he rested, borrow a sacred beauty from the fact! How do earth's paths seem hallowed now, that his blessed feet have trodden them! Forever praised be the Wisdom and Love which, "when the fulness of time had come," so graciously fulfilled the promise of Moses to the chosen race, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

Such are the lessons derived from the *fact* that the Saviour, Jesus, was born into the world—the world of humanity. Other lessons are to be derived from the *circumstances* into which he was born.

"You shall find the babe," said the angelic voices;—and *where?* In Jerusalem's palaces? Surrounded by the blazonry of rank and power? arrayed in the jewelled garments of royalty and pride? reposing in the soft lap of luxury and wealth? You shall find the babe," said they, "lying in a manger." And there he was—in a retired village, surrounded by coarse and common objects, clothed in the garments of humblest life:

> "No peaceful home upon his cradle smiled;
> Beasts rudely went and came where slept the royal child."

And the lesson is, that *external circumstances are no indication of the degree of God's favor;* that we are to esteem outward, as an inferior greatness and good, and that we are not to suffer the absence of it to lessen in any measure our respectful regard for the individual. Mankind have ever needed to be taught on these points; and it would seem they could not be more clearly and impressively taught than in the case before us. God might have caused that the Saviour of the world should enter it under the circumstances we have named—circumstances of affluence and grandeur, to the worldly mind wholly befitting his high office and destined glory. In such circumstances did his nation anticipate his coming. The idea that their king should be thus lowly-born they would have rejected with disdain. Had their preconceived ideas alone directed them, they would have sought him in the mansions of the rich and noble, with the sign of empire on his infant brow. Their notions of greatness were unworthy, vulgar, low. It consisted, with them, in the possession of outward glory and dominion. It was symbolized by crowns and sceptres. True greatness—virtue, holiness, love—moral perfection—the greatness of the *soul*—to this they rendered but little homage. Nor is due homage yet rendered it by Christian nations. The prevalent idea of greatness is still a low and unworthy one. It still finds its objects in the high places of society—in the possessors of power, station, wealth. But few are yet able so to exclude the thought of outward circumstances in the estimate they form of dignity and worth, that it does not somewhat affect and modify it. Appearances still dazzle and deceive. The same worth in certain outward conditions receives more deference and regard than in others, or perhaps it should be rather *said, the condition receives* it, independently of the worth which occu-

pies it. It is not the man stripped of the attire of circumstances that we discern, but the man *through* such attire. Condition is not regarded from the Christian point of observation, wherefrom it lessens to a comparative insignificance, and the individual only is beheld in his true and intrinsic worth. We speak of certain conditions as being more respectable than others. To the eye of reason and religion the distinction does not exist. It is not the condition that exalts the man, but the man the condition. The humblest, if its duties be faithfully discharged, is as truly honorable as any, and should be so spoken of and regarded. Away with these false distinctions! Christianity utterly disowns them. Her fadeless wreath is reserved for the faithful soul, whatever sphere it occupies; and, doubtless, it is often bestowed on the obscure of earth, and denied to the renowned. Let us seek to place our tribute of regard where our religion does. Let us respect those that act well the part assigned them, however humble it may be. Let us feel that virtue, an unfaltering adherence to the convictions of duty, constitutes the only true nobleness, and shall not fail to be acknowledged as such, when every world-woven garland has come to naught, and every note of human praise has died upon the ear.

Another truth is suggested by the circumstances we have been considering. As, not to the great of this world—to its kings and potentates—to the throng of the thoughtless, the worldly, the vain, was the advent of Jesus first announced, but to simple shepherds—those who "in lowly thoughts were nursed, meet for his lowly shrine;" so, *by the meek and lowly of heart* alone is he *spiritually* found—is he *inwardly* approached. And, as not in the glitter and glare of life—its stir and conflict, was that annunciation heard, but in a place of stillness and retirement; so, not in the tumult of the mind, in the excitement of the passions, can we receive the guidance that will bear us toward him, but in states of quiet and sober thoughtfulness—of upward-looking *meditation*. Yes, God has respect unto the lowly. The simple and sincere shall be surely guided to a knowledge of his truth. Jesus is born in the humble heart, and shall ever dwell therein—shall do there his work of spiritual power—shall teach its ignorance, shall calm its fears, shall heal its diseases, shall restore its lost affections, shall speak 'Peace' to its passion-waves, shall raise it to an immortal joy.

Still another lesson do we receive from the circumstances of the Nativity. It is of *thankfulness*. "The shepherds returned," it is recorded, "glorifying and praising God." And yet they knew comparatively nothing of the greatness of the gift received. And shall our lips be mute, our bosoms cold, when we have seen that lowly child go forth in his manhood's strength, clothed with the might and uttering the wisdom of the Living God—have heard his words of truth, have seen his life of love—have leaned upon his promises, and been partakers of his grace? Forbid it, Lord!

> "The shepherds sing; and shall I silent be?
> My God, no hymn for thee?
> My soul's a shepherd too; a flock it feeds
> Of thoughts, and words, and deeds.
> The pasture is thy word; the streams, thy grace,
> Enriching all the place.
> Shepherd and flock shall sing, and all my powers
> Out-sing the daylight hours."

Yet again, a lesson. "They came with haste." They were not disobedient to the heavenly vision, but girded themselves immediately to follow its directions. The lesson is of *duty*. Its question,—have *we* been obedient to the light and voice divine to us vouchsafed? The tidings of a Saviour's birth were sounded in our childhood's ears. We were called to go after him in life's morning hours. Voices of love—angel-voices they may be now—first called us, in the peacefulness of our early homes, when our hearts were yet simple and undefiled. And how many the calls we have since received, from without us and within. In the watches of the night, in the stillness of meditation, how many thoughts have come to us, as it were spirits of heaven, to point us to Jesus, and urge us to follow him. Jesus himself has called us, by his words and life, that have been ever before us—called us not only from Bethlehem, but from Calvary—not only by his life, but by his death—not only from earth, but from heaven. Oh, for the sake of those earliest friends—the earliest and the best—who, whether living or gone, still yearn over us, and desire our happiness; for the sake of those yet around us who might be blessed by our example; for the sake of that holy cause which has man's salvation for its end and aim; for the sake of him who, from his

cradle—a manger, to his death-bed—a cross, led for us a life of privation and self-sacrifice, let us no longer delay to go after him—to leave all, and follow him. Yea, for our *own* sakes—as we love happiness, as we love life. For in him only can be found true happiness and life. It is by strength through him assured, and in him seen, that we can be delivered from the evils of the world and the evil of our own hearts. Never can we have inward peace and abiding rest and true enjoyment—it is one of the eternal impossibilities in God's universe—until our souls are purified from their sinful affections, and made to feel within them the smile of God's approval—are made one with him in will, in purpose, in desire; and never can this be our state but by living near to Jesus, by yielding our hearts unreservedly to the influences of his truth, and making him our pattern and guide. His salvation is not outward, but in the heart. In vain has Jesus been born into the world, if he be not born also in these inner worlds. "Christ *in* us the hope of glory." If we give not his truth a place in our souls—if we seek not to know its sanctifying and renewing influences, it might as well be hidden from us for aught it can do to help us *spiritually*. The outward and temporal benefits of Christianity we may enjoy—and they are great; but not, its spiritual and eternal.

"The babe of Bethlehem" is exalted now above the angels of heaven. But still does he regard us with love and compassion; still, as ever, does he desire our salvation. He calls us to follow his track upon the earth, and reign with him in happiness above. The manger—the cross—the crown: so does he call us to come after him—from humility, through self-denial, unto glory.

GREENWOOD'S SERMONS.*

SERMONS of a purely devotional cast, and especially those that are addressed to the afflicted, are perhaps the most difficult efforts in this most difficult kind of composition. Every religious dis-

* SERMONS OF CONSOLATION. By F. W. P. Greenwood, D. D., Minister of King's Chapel, Boston. Boston: Charles C. Little and James Brown. 1842. pp. 335, 12mo.

course requires the exercise of the soul, as well as of the understanding. To fulfil the idea of what it should be, is a great achievement. To choose out its materials with wisdom and skill, to mould its expression into a becoming beauty, to inspire it with a sacred fervor, and to send it home to the conscience and heart of man, thoroughly fit for its benign but solemn errand, is more than is given to many to perform. To present the deepest moral truths, of whatever kind, in the most affecting manner,—to execute what after all must be a work of art so as to touch the highest springs of our nature,—to speak worthily of the sublimest themes without the least appearance of an unnatural straining,—to avoid all the common themes of the world's passion and business, and bring out the latent charm and glory of the subjects that every thoughtful mind revolves more than it discourses of,—to succeed in making the conceptions of faith appear in the full light of the dearest realities,—to write with the pen of the spirit,—all this is scarcely given to any one, however endowed, to perform always. But few attempts, out of a continual endeavor, will arrive at such perfection.

A sermon, as we apprehend, is a peculiar work, demanding a corresponding peculiarity of gifts and application. It is a species of writing standing sacredly by itself. It is an address like no other. Adapted rather to the receptive ear, into which it is intended to sink down, than to the criticising judgment, it seems to carry along with it the idea of the holy place in which it is delivered, of an audience of sympathizing minds, and the sanctity of divine traditions. It is no essay, no narrative, no disquisition, as such things are usually accounted. Still less does a collection of paragraphs, dealing but with the events of our perishable dwelling-place below, and kindled by the passionate interests of the hour, and employing the language of the market-place, deserve to take its name. Even when it is going through with its common ministrations, in its explanations of Scripture and its descriptions of the world, in what are called its doctrinal or practical forms, it is separated by a broad interval from every other class of literary compositions. It needs a new and diviner element, lifted above the earth, and purified from the wilfulness and folly that so easily cleave to us as the earth's children, to infuse into it its genuine character. Formal lessons do not greatly help it. There is a

secular air that, however easy and elegant, does not belong to it. Its tone should be "as becometh the oracles." Its imagery should be according to "the pattern" of holy writ. Hence it is, that the number of excellent discourses from the pulpit is no greater, and that they who distinguish themselves by other intellectual efforts often fail here; the task is so unique, the demand is made on such various powers, the standard is so high.

What has now been said of sermons in general will apply with special force to "sermons of consolation." As we began with saying, they are the hardest of all to write, at least in any considsiderable variety, with freshness and effect. They cannot spring from any set purpose of painting a touching scene, or making an impression. There must be nothing artificial about them. Nothing imitated ever so well, or repeated from the aptest memory, will do. They are an offering of love and sympathy. They must flow from the author's heart. They must be chiefly the expression of his devout sentiments. At the same time, they are not the mere effusions of his religious sensibility, but should show the training of a teacher. We desire to have them rich with intellectual cnlture, abounding with the fruits of long contemplation, and enlivened by a quick fancy. We reasonably expect from them, that while their style is simple it shall be attractive, and while their thoughts are obvious they shall not sound as absolutely old. He who applies himself to the office of a comforter cannot fall back upon his learning, nor exercise to advantage any metaphysical acuteness that he may possess. He will defeat his object, if he is too ambitious or too refined, and yet he is called upon to captivate the attention and satisfy the taste of a fastidious age.

In thus speaking, we have been giving one of the reasons why good sermons of this description are so rare. There are doubtless other causes; and among them this, that the occasional sermons of this class, though by no means most apt to be the preacher's best, are the most likely to find their way to the press. These, being of a local and personal character, are seldom calculated for any general effect; and their interest for the public, if they ever possessed it, rapidly diminishes as the occasion recedes that called them forth. There is undeniably a great want of able discourses in this delicate department of a minister's labors, that shall be suited for popular

and permanent use. Anxious and sorrowing hearts always abound; hearts that seek for direction and solace from the gentle pages of Christian instruction. They often hear words from the pulpit, that meet their questions of difficulty and feelings of grief; for the preacher ascends into it not unfrequently from a round of sad duties, and speaks from the feelings they have inspired; but they cannot read and keep what had been thus comforting to them. They cannot remember it nor recur to it. It was but a voice. They would be assisted by a book, that can be taken up in a solitary hour and in moods that most require and best receive its divine lessons.

Our readers may possibly be ready to suspect that, according to the views here presented, no such book can be written; since so many endowments are supposed to be essential to the prosperous undertaking of it, and so much is demanded of the completed work. But we are not of this opinion; or we should not have placed the title of the volume on which we desire to say a few words at the head of this article. Nor do we think that the readers of the book will be struck with any great disparity between the requisitions we have made and the manner in which it comes up with them. We feel sure that it will reward the careful perusal of those to whom it is addressed. And we must include in this company all who suffer, and all who are conscious that they must suffer; every spirit, stricken or not, that meditates soberly the fortunes and the ends of life, and desires to connect its feeble condition and timid thoughts with the persuasion of a Heavenly Father and an everlasting inheritance. Dr. Greenwood has here supplied a want that was greatly felt, and supplied it in the very best manner. Nothing careless or ordinary ever flows from his pen. He does not present to us a narrow field of ideas, or thoughts such as offer themselves readily to a superficial meditation. He spreads out a sufficient variety of topics, and treats them all with the vigor of an original as well as a cultivated mind, and with the delicate fervor of a heart deeply touched. There is a holy propriety, a calm earnestness, pervading his whole work; never descending from the elevation, nor departing from the tenderness, that belong to its themes. Even where he can only say what others have said before, he does not repeat others. Where there is no scope for invention or dis-

covery, he exhibits what is at hand with a graceful discrimination. If there is no demand for depth, it seems to cost him nothing to be beautiful. Whether he speaks of "God Incomprehensible," "All-Powerful," "Guardian of Souls;" or of "Christ our Fellow-sufferer," and his "Crown of Thorns," and perpetual "Kingdom," "With us at Evening," and leaving us as "Nothing without" him; of "Voices from Heaven," or the "Sorrow and Joy" of earth; of the "Offices of Memory," or the "Walking by Faith;" of the "Lessons of Autumn," or the "Peaceful Sleep" of the night; he takes up each subject in its turn with the same reverent and gentle hand, and throws over them all the charms of a style that is peculiarly his own. He is essentially a poet, though he may never have amused himself with the composition of verses. He has the sensibility and temperament of one; he has the imagination of one. He looks upon nature with an eye of love. He connects himself tenderly with the future and the past. He reaches, as if without an effort, the near and remote analogies that enable him to illustrate and impress his meaning. His periods not unfrequently swell like a chant. His method is a kind of metre. At the same time, his language is as simple as it is select. There is no tincture of affectation, no flourish of mere rhetoric, no pomp of imagery, no arduous climbing after something wonderful. His manner is at once plain and ornate. We see in every part the grave and thoughtful man, not striving to produce a transient effect, but filling his own spirit first with what is most precious and consoling to it, and then declaring that of which it is full. He gives no exaggerated representations. He has no wish to color either brighter or darker than the plain truth. He neither trifles nor declaims. We never lose sight of the minister of the Gospel in the accomplished writer.

If any of our readers, less acquainted than ourselves with the gifts that entitle Dr. Greenwood to his reputation among us, should think this to be extraordinary praise, we can only reply that we could not in justice abate the least word of it. And if they consider it to be the partial encomium of friendship, we believe that they mistake. They certainly do, if they ascribe any motive of partiality. For it does not enter at all into our purpose to commend an author who needs no such tribute from us, but only to recom-

mend a useful and excellent book. To make extracts would be easy. Striking passages might be repeated, in various kinds, at little trouble of searching. But we refrain, for the work itself will probably be in the hands of most of those who read this short notice. It contains at no long intervals sentences of rare beauty, by the side of which one is apt to draw his pencil, that he may recur to them again and again. We have seldom the fortune to find a book so tempting to quote. We have been acquainted with writers, who derive the power of their language from its diffusiveness and even flow. They never rise above, nor descend below, a certain line. They are effective, but it is in the whole, and not through its parts. They are warm and free, but without salient points. They are intensive, but devoid of any of the "white magic" of fancy. Their phrases are poetically colored, but no picture is produced. It is as if the stones of a mosaic were set gorgeously, but without any graphic design, into the shining wall. We have met with those of great merit and celebrity, from whose many volumes you would scarcely cull a single paragraph of remarkable eloquence, of eminent splendor or sweetness, to treasure up in a note-book or read aloud to a friend. Their clearness and ardor have in some instances gained them the fame of being masters of style, while in reality some of its most royal attributes have been wanting. Dr. Greenwood is not one of these. He is unequal in a way that we love to see. He is never low in his expression, but sometimes soars. He is never coarse and slovenly in his literary apparel, but now and then puts on his starry robe, as if ready to join the angels. "Sero redeat!"

We consider his seclusion from the active service of the ministry a loss to the pulpit. But we are glad that we can gather from his retirement such fruits as these of a former industry. We trust that they will not be sent forth in vain. We trust that the hope alluded to in the preface may be fully realized, "that the volume might do some service beyond the bounds of" his "parish." We trust that it will extend its influence beyond the bounds of the land, and be of good comfort to hearts that are divided by the salt sea and by many a wave of trouble. We trust that these "Sermons of Consolation" will be listened to in the audience of afflicted *thoughts without* number, and in thousands of lonely chambers to

which the voice and look of the preacher are wholly unknown. We trust that they will inspire in the souls of a multitude, whom none of us will ever see, the dispositions that we all require; animating them with those motives to resignation and faith, which they themselves breathe as the natural breath of their life.

N. L. F.

NOTICE OF THOMAS BARNARD WEST.

It has not been our practice to insert in the *Miscellany* obituary notices of any but clergymen, as we knew how apt such notices are to bestow indiscriminate praise, and have feared also that they might be multiplied beyond the capacity of our pages. But striking examples of the Christian character it must both gratify and benefit our readers to have brought within their knowledge. Such an example is presented in the sketch of him whose name is prefixed to this article, received by us from his friend and pastor, the minister of the North church in Salem. On the occasion of his death Dr. Brazer spoke of him in a discourse, from which an extract was afterwards given in the *Salem Gazette*. After alluding to services which for a long period he had rendered as Superintendent of the Sunday School of the Society with which he worshipped, Dr. Brazer proceeded as follows.

"Those of us who knew young West in this relation are well aware that he brought to our service a scrupulous fidelity, an entire conscientiousness of thought, word, and deed, a purity of intention, a singleness of aim, a directness of purpose, which distinguished him everywhere else. He has taught us, both teachers and pupils, effectually by his labors and his life, and is now teaching us a more solemn and emphatic lesson by his early death. Only the Sunday before the last he was with us here, and before the close of that same week he died. The subject of discussion then, as you may remember, was 'Inoperative truth,' but it had no especial application to him. He was no idle, nor intermittent, nor wandering hearer of the word. Few felt as he did the responsibleness that the simple reception of the truth involves. His manuscripts, which comprise volumes of abstracts of discourses delivered in this place, give full proof of this. But the results of his religious inquiries

were written on the more imperishable tablet of his heart, and beamed forth in the living manifestation of his daily walk. Of him, as of another pure spirit, it may be fitly said, 'the truth he loved enshrined itself within him.' He was stricken in opening manhood; amidst most faithful labors for others; amidst constant efforts for self-improvement; amidst earnest preparation for sacred duties; amidst alas! the filial and fraternal charities of family and home, which made him all but an idol there. And shall a lesson like this of the uncertainty of life, and of the strong necessity of an habitual preparation for death, be lost upon us? Shall it not teach these lessons with an impressiveness beyond all power of words?"

We now subjoin what has been sent us for the *Miscellany*.

ED. MISC.

He was born in the year 1815, and was therefore about twenty-seven years old when he died. He was graduated at Harvard College in 1836, among the very first scholars of his class. His whole conduct and deportment at College were marked by that conscientiousness alluded to above, and which I have never seen surpassed by any one. His responsibility as a religious and an accountable being seemed to be ever present to his mind, and to guide him in the performance of the humblest duty. This is strikingly apparent from his private Diary, in which the history of every day, and almost of every conscious hour, is put down. It is still more affectingly manifested in a manuscript book of private prayers, written while he was a student at the University, which was found among his papers after his decease. Now that he has gone, as we trust, to higher duties, and to a nearer vision of the God and Saviour whom he sought on earth, I know not why we may not give a publicity to some of these, from which while here he would have recoiled. It may serve, yet further to justify our tender and affectionate respect for his memory, and excite the virtuous emulation of others, by showing the divine sources from which he derived his varied excellence.

Amongst other College distinctions, he received the highest honor at one of the Exhibitions. He thus refers to it in the following act of devotion, which I copy from his manuscript.

"Monday Eve. Cambridge, October 19th, 1835.

To-morrow is Exhibition, at which I am to take a leading part.

With what feelings then ought I to regard it? Ought I not to think of Him who gave me strength and ability to attain to this distinction? Ought I not to think that all I shall accomplish to-morrow will be under his superintending Providence? May it be my prayer that He would overlook my sins, and suffer me to give a little satisfaction and comfort to my anxious parents." * * *

What a delightful fact it is in this young man's history, that on the eve of a festive occasion, and one, which, as some of us may remember, is of very engrossing interest, he should thus go into the retirement of his closet, and there chastening all vain thoughts and endeavoring to sanctify all his "feelings," humble himself before his God, refer to him all the praise of his worthily won "distinction," and ask for help of him, not from any selfish motive, but that he may "*give a little satisfaction and comfort to his anxious parents.*" Is not this little incident in the College life of our young friend fraught with the true spirit of devoutness and filial piety?

His efforts, it appears, on this occasion were crowned with good success; and we find him immediately retiring from the congratulations of his friends, and all the exciting circumstances of the occasion, that he may go again to offer grateful praise to God, not only for success, but for a success that would *bring* "*comfort*" *to his parents.* This appears from the following extract.

"EXHIBITION DAY, October 20, 1835.

Thou, O God, hast permitted me to succeed in this day's attempt. I thank Thee. Give me strength, O Lord, to do thy will continually, and to thank Thee in that way which is most pleasing to Thee,—in an obedience to thy precepts. * * *
Thou hast given me opportunity to satisfy and comfort my anxious parents, who are deeply interested in my welfare. O Lord, give me power to please Thee and them, and may this day's success make me feel my obligation more, though it is now infinite."

It would be easy to multiply extracts of a similar kind from the manuscripts before us. But these may serve to show how habitually he lived in the conscious presence of his God, and how earn-

estly and devoutly he referred every thing to His paternal love and care.

After leaving College he took charge of an academy in Beverly, Essex County (Mass.) in which vocation he labored as long as he lived. Here, as elsewhere, he was punctiliously faithful to the discharge of every known duty. His views of the office of a teacher were high, and he spared no effort to realize them in his own person. He felt that the moral as well as the mental improvement of his pupils was intrusted, in no small degree, to his care; and considered, therefore, that the best learned lesson was only half learned, if its religious uses were not brought to bear upon the heart. As he was scrupulously strict in his own claims upon himself, so he expected and required a similar strictness on the part of his pupils. But in all his requirements he was so obviously guided by elevated principle, and so moved by a single regard for the improvement of those committed to his care, that he was obeyed not less from sentiments of respect and love than from a principle of duty.

Among the painful regrets occasioned by his early, and, as it must seem to us, his untimely departure from the world, is that he was taken from leisurely but constant studies which had ultimate reference to a preparation for the Gospel ministry of Reconciliation; and that the Church is thus deprived of one, whose whole being would have been given to her service in a pure and perfect choice. But while we thus mourn over the rupture of the tenderest and most sacred ties, we are sustained by a strong trust and a sure hope, that he has gone from duty to reward, from trial here, to those "mansions" of eternal rest and peace, which our Lord has gone to prepare for those who love him. J. B.

THE NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY AND CÖOPERATIVE LABOR.

The Northampton "Community" is but little known. Its leaders have shrunk from any appearance before the world while their hands were not freed from the shackles of debt. Injurious

reports have gone abroad about them, and unkindness has been manifested even by their neighbors. Yet on many accounts their enterprise is deeply, almost painfully, interesting. They possess the greatest privileges of any of the recent Associations; they enter upon them in the freest spirit; they have ventured farther than others in reliance upon one another and upon untried principles; they offer more immediate inducements, a greater variety of labor, larger household accommodation, and a wider diversity of tastes than are to be found elsewhere.

The Northampton Association was organized on the 8th of April, 1842, by the choice of J. Conant, S. L. Hill and W. Adam as President, Treasurer, and Secretary respectively, and as joint Trustees of the property. Mr. Conant has since, with several others, abandoned them. Their property consists principally of 470 acres of land, 70 of them covered with valuable timber, 6 frame houses, a brick factory, nearly new, four stories high, measuring 120 feet by 40, with a fall of 28 feet of water, and carrying all the necessary machinery for a very extensive manufactory of silk, a dye-house, a machine shop with water-wheel, a saw mill, a shingle mill, a planing machine, and a large amount of additional apparatus, machinery, wood, lumber, &c. The number of members at present is eighty, included in twenty-one families and comprising about thirty children.

This force is divided into several independent departments. Agriculture, Mechanical, Silk manufacture, Silk growing, Education, Lumber, Finance, Store, Domestic, are the principal; and give some idea of the diversity of occupation and the intricacy of affairs. The number belonging to each department cannot be ascertained, because it is never stationary. Sometimes twenty-five or thirty are engaged in farming; when some other business presses, not a sixth part continue on the soil. During the winter the whole force will be engaged in the woods: but, were capital at their command, instead of depending so much on the land, which is not remarkably good, their chief attention would be more profitably engaged in the factory. But one reason for this convertibility of labor, and for the by-law that "every member of the Industrial Community may devote himself to different departments of industry" is, that they seek the greatest possible improvement

of individual powers, and desire not that any one should grow up a mere machine with the narrowness which we observe in those who have never thought of doing but one thing. The extreme of civilization is in their view as bad as the extreme of barbarism, and as much to be shunned.

All labor is recorded by Professor Adam day by day, and hour by hour, for every member over five years. Eleven hours are the regular amount, but in some departments this would not be possible; the store, for instance, requiring but an hour of a man's time in the middle of the day, and teaching only permitting, in their present organization, about three hours from each instructor. And no compulsion, other than the general expectation that whoever can eat should work, is known. No rate of compensation for labor has yet been agreed upon; it depends upon the result of their experience of profit and loss. In domestic matters each one can do as he likes. All he uses is charged to him and deducted from his earnings. He can eat at the public table, or at his own, or partly at each. If he consumed more than he produced, more too than his labor added to the capital he had contributed, he would not be expected to remain, except in case of disease. Any such leak would be detected before long, and closed up before it had time to sink the ship. Gradually the separate families are coming to eat together, and thus save themselves the drain of hired labor. Lodging is provided in the factory for those who prefer it, and accommodation could be furnished there to a very large number.

Excepting the lessons given to classes at the scattered houses of the Fraternity, they possess no literary or religious privileges. They have no suitable building at present for lectures or discussions, no library, no scientific apparatus; all this remains in as rude a state as among the settlers in the back woods of the West. They are not agreed in any religious views; they will not even consent to the necessity of social worship. They unite in their interest in the slave, in their protest against war, sectarianism, party corruption and spiritual tyranny. They will hold no worship which implies the superiority of one man above his brother and his peculiar right to teach, administer and pray.

As a benevolent institution they appear willing to act up to their full ability. In case of sickness all things needful are provided at

the general charge. A large family of little ones seems to them no insuperable objection to a candidate for membership.

But enough has perhaps been said upon this novel and daring enterprise—enough to awaken attention; not enough, we trust, to fatigue it.

We would now present some obvious difficulties in the way of the success of any such enterprise, and suggest some objections which deserve to be well weighed. We desire the experiment may be fairly tried, and have faith any way that the result must be good for society, good in the calm satisfaction which the working out of restless hopes and undefined longings will give. We admire the fearlessness, the moral courage, the disinterestedness, the power of self-sacrifice, which animates the leaders of this social reform; we think it worthy, not of a better cause, but of a surer hope and a brighter destiny.

Dr. Channing has somewhere remarked, that whatever is unfavorable to any of the institutions of Heaven, and among them he classes the family, is therefore to be condemned. We object to the new Communities on this ground; we consider them necessarily, we see them to be practically, injurious to domestic ties. They disclaim any such purpose and eschew any such effect. But one thing after another, which enters into the privacy of home and makes the charm of the fireside, is given up, and the sacred and tender relations which cluster around the domestic hearth are necessarily exchanged for wider and less hallowed ties. At Mendon, for instance, all the families dwell beneath one roof; at Roxbury they all meet at one table;* at Northampton both arrangements are more and more approximated, as the plan of the institution develops itself. We do not know how it may be with others, but, next to family worship, which we suppose is not thought of in these societies, the meeting together three times a day at the same table we have always thought one of the principal expressions and excitements of domestic love. All may not feel the same: but very much of the brightness and strength of family ties would be lost to us, were our daily bread eaten in the haste, confusion, noise and selfishness of public tables. Then, if we add to this, the occupying of a few rooms boarded off roughly at one end of a factory,

* We believe our friend has been misinformed upon this point.—Ed.

instead of the quiet and fixed home, with its separate stories for separate uses and its many a nook and cranny for the heart to hide in, it needs but a few steps more to drive this home-heartedness wholly out of doors, to substitute for that tender and peculiar interest which centres at the family altar the comparative indifference of the habitual frequenters of the market-place and the exchange.

A second difficulty strikes us. If with all the strength and tenderness of domestic attachment we find it hard to overlook others' peculiarities and tolerate others' weaknesses, how must it be in a family held by no tender or hallowed tie, a family only called together by accidental circumstances, by sympathy in one or two abstract opinions? While A, B, and C rent adjoining houses in a village, and pursue perhaps kindred avocations, but find few points of contact, all passes off generally in sufficient peace. But let these same quiet citizens come together within the same walls, bind themselves with far different capacity and idea to the selfsame work, and with widely various taste drink the same wine of blessing and break the same daily bread, how can differences be avoided? How can they be kept from festering into collision, disgust and final separation? I know that some such Associations have kept together. But, as far as my experience goes, the very bond which has proved thus inseparable is the one rejected with horror by these new Associations—the bond of religion. Any kind of fanaticism, any practice of superstition, any yoke of ceremony might move men's souls enough to make them forget all minor differences and live together in uninterrupted harmony. We see this in the monks' houses of Europe and the Shakers' establishments of America; and we shall see it no doubt, if the heart of faith is not quite dead, in the Protestant "Sisters of Charity" at Paris.

The only other objection we can ask room now to offer is, that in respect to labor this new movement seems to be retrograde, rather than in advance. We know, and mourn, that labor is not honored aright; that in all our cities so many still despise that physical toil necessary to their honest livelihood, and still more necessary to the true health of the physical man; that perhaps the very persons, now reversing the lesson of their lives, once dreaded to be seen with the sweat of toil upon their brow or the stain of mechanical labor on their hands. But the fact of their going now "where

the wild asses quench their thirst" in order to give themselves up to the severest field labor, deserting the business for which they were educated and rushing into one for which early training has disabled them, can hardly rescue any body from the curse of luxurious indolence or guard him against the suffering engendered by confinement, lassitude and ennui. Nay, the one extreme will even promote the other. The over-dose will increase the disease it would cure. The sneer against the comparatively fruitless toil of intellectual men, the outcry about the profanation of talents prepared for and dedicated to the highest work, can hardly fail of aggravating the old evil. And particularly, this violation of the well-known division of labor, this setting out to do everything equally, that is, to do nothing tolerably, this attempt to be, as the savage is, at once a farmer, mechanic, doctor, minister, teacher, &c. is such a manifest progress backwards that we cannot imagine its influence good upon the experimenter or the looker-on. The discovery made by a leading member in one of these Communities, that by an hour's teaching he could pay for the wood-sawing which would have cost him a whole day, and that the hard-fisted substitute would find a mere pastime in what must have prostrated the man of letters, may have been carried to excess in older countries, but bears such overpowering assurance of success, comfort and opulence that our times will exult over every new application of its labor-saving principle. Indeed, while this has persuaded us that the minute regulations of these reformed societies will benefit the world little more than the by-laws of a Lowell mill, we fear their influence on the society which overlook so needful a partition of talent and strength. Where each man attempts several kinds of work, passing without restraint from one business to another diametrically opposite, where thought and effort are not concentrated upon what they are trained to do well, but fritter themselves away upon strange and unadapted tasks, we tremble for the result. We would not predict confusion and poverty, but we see no bright promise gilding the future.* H.

* This course of remark is doubtless founded on the principle lying at the basis of the Industrial Community, as described on page 41, but the friends of the institution, we presume, do not intend to give its application such an extent as is here contemplated; and it should be remembered that neither at Northampton nor at any other of the new Communities can the permanent arrangements have been completed.—Ed.

NOTICES OF RECENT PUBLICATIONS.

MEMORIALS *of the Rev. Daniel B. Parkhurst, Minister of the First Congregational Society in Deerfield. Comprising a Sketch of his Life and Character, by Samuel Willard; two Sermons selected from his Manuscripts by a Committee appointed by the Parish; and a few paragraphs from other papers.* Boston. 1842. pp. 51, 8vo.

BY these "Memorials" Dr. Willard has rendered a good service to the friends and acquaintances of Mr. Parkhurst. For the brief, but beautiful "Sketch of his life and character" they must feel under great obligations to him. With great fidelity and simplicity he has exhibited the interesting traits of Mr. Parkhurst's character, a character containing much to be loved, and much which may be studied with advantage by all who would labor successfully in the sacred profession to which he with such commendable zeal devoted his strength and wisdom. Mr. Parkhurst was a man of considerable promise. For the short time he was permitted to labor in the ministry he gave such indications of intellectual, social and moral adaptedness to his chosen and cherished profession, that his friends were justified in great expectations of him. In this delineation of his character and attainments it is possible that Dr. Willard has fallen a little too much into "an excess of encomium." That in his character there were some great excellencies cannot be doubted, but that they "surpassed all that is common to persons of his age" may perhaps be questioned. At least the specimens of sermons given do not fully justify this eulogy. They present greater indications of haste than of thought or enthusiasm. They however show a warm and earnest heart, a heart moved by love to God and love to man.

From reading these "Memorials" we cannot but feel, that the First Parish in Deerfield have been sorely afflicted in the early death of this truly pious and devoted minister of the Gospel of Christ. Had he lived, there is every reason to believe that he *would* have proved a faithful and efficient teacher of righteousness.

Being a man of sober thought and of a godly life, he could not have been other than a successful laborer in the vineyard of his Lord and Master. We hope that one of a like spirit will be found to sustain the ministry which he was called so soon to leave.

SEVENTEENTH ANNUAL REPORT *of the Board of Managers of the Prison Discipline Society.* Boston. 1842. pp. 110, 8vo.

WE have been, for several years, accustomed to look to these Reports for instructive and interesting statistics in relation to the various objects embraced within the care of this Society. And though these are occasionally presented under a phraseology which neither for its just taste nor theological sentiment we can approve, yet for the important information conveyed, for the fearless exposure of abuses, and the gratifying results exhibited we have felt ourselves, with the whole community, under obligations to its devoted Secretary.

In this Report, under the respective heads of "Diminution of Crime," "Penitentiaries and Prisons," "Pennsylvania system of Prison Discipline," and "Asylums for Lunatics," will be found, as usual, many important facts. Especially under the last—always to us a topic of most commanding interest—we see how much has been already done, and how much remains to be done; how much occasion there is for our satisfaction; and how much too, on the other hand, for our indignation and pity in regard to this unfortunate class of our fellow-creatures. We trust that Mr. Dwight will not intermit for an hour his labors, till the abuses of Lunatic Asylums and cruelties to lunatics in prisons—of which he gives some astounding disclosures—have wholly ceased.

But we cannot speak with equal satisfaction of the manner in which the Secretary has thought fit to present the first topic of this Report. It occupies twenty pages, of which no less than fourteen are filled with a detailed report of conversations held by Mr. Dwight with, as he is here styled, "a Black man, called Jack Hodges;" first in the Auburn Prison, to which on trial for murder he was sentenced for twenty-one years, and afterwards, upon his

pardon and release, at the residence of the lady with whom he lived, at Canandaigua. Now with the history of "Jacob Hodges," in itself, it is impossible for any one of the most ordinary sensibility not to feel the deepest interest; and as with great felicity presented by Rev. Mr. Thompson in his funeral sermon, here given, it may be read with tears of grateful pleasure by Christians of every name. Who with the feelings of a man or of a Christian could fail to rejoice in the example it holds forth—as far as human judgment may venture to pronounce—of a sincere and effectual conversion? But a narrative so touching in itself, if only told with simplicity, is spoiled by the distasteful phraseology which Mr. Dwight has seen fit to print, and by the needless circumstances he has introduced. As a friend to this excellent Society, we are bound to express our decided objection to the admission into its Reports and Documents of "conversations" like these. Our interest in its objects and our joy in the good it has already accomplished make us unfeignedly desirous, that it should have the confidence and co-operation of all classes of our fellow-citizens and fellow-christians. But this may not be, while its Reports, its public meetings, or its measures are marked by a sectarian theology. Nor can it be deemed reasonable, that an institution sustained, as is the Prison Discipline Society, to so large an extent, by the annual and Life subscriptions of one class of Christians, should directly or indirectly be made an instrument of promoting the peculiar views of another class. If such should be the result, it must infallibly lose the confidence and support it has hitherto, in no scanty measure, received from those who, while happy to unite with their brethren of every name in objects of Christian philanthropy, are constrained by their deepest convictions to withhold aid, in any shape, to an exclusive or—in their view—unscriptural faith.

TRINITARIANISM EXAMINED AND REJECTED. *By Elder Jabez Chadwick, A. M.* Auburn, N. Y. 1842. pp. 64, 12mo.

THIS pamphlet is entitled to notice by the circumstances of its *author* and by its own character. *Elder Chadwick* is one, among

other ministers in the State of New York, who has lately been converted from Trinitarianism to Unitarianism; and is laboring for the truth as he now holds it, by travelling as a missionary, and distributing this tract, showing at length the reasons of his change. It is a lucid and fair statement, containing nothing new for those familiar with the controversy, but going very carefully, often ably and with entire candor, it seems to us, into an examination of every important passage used in support of the Trinity. In conclusion, the writer says, "I was probably as well versed in Trinitarian Theology, as most who embrace it. But I am now soberly convinced, that the evidence on which I then relied did not embrace the genuine sense of the Scriptures; and of course, I frankly own that I have changed my opinion. And I confidently believe that if my former Trinitarian brethren would go thoroughly into this examination, they would find that they have not heretofore been as wise as they may be, and that they also would perceive abundant occasion to relinquish the doctrine which I have opposed."

SPIRITUAL RENEWAL THE GREAT WORK OF THE CHRISTIAN CHURCH AND MINISTRY. *A Sermon preached at the Ordination of Rev. Frederic D. Huntington as Pastor of the South Congregational Church, in Boston, October* 19, 1842. *By George Putnam, Minister of the First Church in Roxbury.* Boston: William Crosby & Co. 1842. [With the Charge, &c.] pp. 40, 8vo.

WE welcome this Discourse to its second edition, as giving evidence, that the sentiments it enforces have found the way which their truth and importance demand. Our Ordination services, in addition to the interest they never fail to excite in those immediately concerned, furnish excellent opportunities for the illustration of doctrines and principles essential to the ministry as well as to the church. And of the many valuable discourses which these occasions have called forth, we can recall few which we regard with more satisfaction than this before us. Both in the topics selected and the whole course of illustration it is admirably adapted to the exigencies of the times.

"Spiritual renewal," or the introduction into the soul of a vital religious faith, of new and vivid conceptions of spiritual realities and moral excellence, awakening new moral forces in man, revealing to him at once his needs, his powers, his duties and his destiny—this is the great work of the Christian minister; this is the end, which it belongs to the Christian church to accomplish; for the best description of which the term *renewal* is to be preferred to any other. And when this renewal is begun in the individual heart, when the great Christian principle is established first and foremost among the springs of action, then, and not till then, does practical preaching, or the inculcation of Christian morality obtain its proper influence on the hearer. "It is of little or no avail to preach Christian morality to the unchristianized heart. The mind must be predisposed to morality, or else it needs something else than moralizing." This is the leading principle of the Discourse; and in the application made of it, both as pointing to the ministry its duties, and as explaining the causes of the inefficacy of mere moral preaching separate from this principle, we find much worthy of the deep reflection of every conscientious preacher. Whose experience may not have taught him, that the inculcation, even the most earnest and reiterated, of a particular virtue, or denunciations the most alarming of a particular sin, as of intemperance, licentiousness or dishonesty, fail of their power, unless in connexion with the sanctifying influences of the Christian regeneration?—In the remarks of Mr. Putnam on the true theory of the Church, and the consequent duty of its ministers in relation to the various social moral reforms, and organizations for their promotion, signalizing these days, we heartily concur; and if, among other evil tendencies of the times, there be some disposition, as we fear, to depreciate the ministry and "the Church institution" as wanting efficiency for these ends, we wish it may be remembered, that "all the moral life there is in such reforms has come out of the Christian Church," and that "but for the Church they would never have been dreamed of."

Of the other services of the occasion—the Charge by the venerable father of the Pastor elect, the Right Hand of Fellowship by Rev. J. I. T. Coolidge, and the Address to the Society by Rev. George E. Ellis, we have only space to remark, that they were

wholly appropriate to the occasion, and will be read, as we know they were heard, with satisfaction.

We congratulate our brethren of the South Congregational church on their prospects from this new relation; and are confident that they will not fail to unite with their bright anticipations of the future their grateful and respectful remembrances of their late Pastor, "than whom" in the words of the Address, which we cordially repeat, "they may not hope to find one more devoted to his work, more exemplary in ministerial character, faithfulness and virtue."

A Discourse *in Memory of John Abbot Emery, Member of the Senior Class in Harvard University, delivered in the Chapel, November* 6, 1842. *By William B. O. Peabody, Minister in Springfield.* Cambridge. 1842. pp. 20, 8vo.

This Discourse was requested for publication by the Class of which Mr. Emery was a member—"not," as was said in their note to the Author, "merely from regard to its beauty and eloquence, but that they may possess a tribute which shall always remind them of the virtues of their departed friend, and of the pastor whose instructions did so much to rear them."

The text is the fifth verse of the twelfth chapter of Ecclesiastes: "They shall be afraid of that which is high." After having briefly alluded to the representation of old age which "the Preacher" had pourtrayed by images of desolate and helpless decay, familiar and striking to an Oriental mind, Mr. Peabody introduces his subject by saying that the dreariest part of this description is in the words, "afraid of that which is high;" which relate not so much to physical infirmity—inability to ascend the tower or the mountain, as to that distrustful fear, that want of confidence in high attainments, hopes and endeavors, which, after all, is the "sere and yellow leaf" which gives the deepest sadness to life's closing days. The hopes which "the aged fear," but which the young have a right to indulge, are next briefly spoken of—the hope of happiness proceeding from a right use of the powers and affections

—and the thirst for excellence. An affectionate tribute to the worthy and interesting character of young Emery with whom the author was well acquainted from his earliest years, together with such moral instructions as his life and death suggested, occupy the remainder of the discourse. Mr. Peabody awards the highest meed of praise to his young friend. The intellectual, the moral, and the religious characteristics of Mr. Emery are each in turn displayed and illustrated with much warmth and beauty of language, and the valuable lessons which may be drawn from them are impressed upon his surviving companions with an affectionate earnestness well calculated to carry them home to the heart.

A Discourse *on the Covenant with Judas, Preached in Hollis Street Church, Nov.* 6, 1842. *By John Pierpont.* Boston: Little & Brown. 1842. pp. 39, 8vo.

This is a remarkable sermon, or rather a discourse composed of two sermons; one of which was "fully written out" when preached, while the other, "delivered chiefly from notes," has been prepared for the press by following as closely as possible "the train of thought and argument," though not "the language as spoken." It is remarkable, for the use made of the title and text, for the ability with which the argument is conducted, and the ingenuity with which it is applied, and for the nature of the subjects which the preacher saw fit to draw into discussion in the pulpit. The text is from Matthew xxvi. 15: "They covenanted with him for thirty pieces of silver;" and if we had proceeded no farther than the introduction, in which is intimated a resemblance between the history of the Saviour betrayed by his false disciple, and the case of Latimer, the colored man whose recent imprisonment in this city on the demand of one who claimed him as his slave has been the occasion of much excitement, we should have had only an unmingled feeling of pain. But after this unhappy comparison Mr. Pierpont enters upon an examination of the authority, or binding force, of all covenants, promises or oaths to do what without such

an engagement is confessedly wrong, and after a condensed, but clear and conclusive argument,—founded upon a consideration alike of those relations in which we are placed without our own act and choice, and of those which are voluntarily assumed,—arrives at the principle, "that no vow or oath to do that which is forbidden by any law of God, or not to do that which is required, is of any binding force, or imposes any obligation whatever; let the solèmnities of the oath be as awful, and let the penalties imprecated with it, at the hand of either man or God, be as severe or as fearful as they may."

In the second part of the discourse, after noticing one or two texts which may be thought to impugn the validity of this principle, Mr. Pierpont shows its bearing upon some of the cases recorded in Scripture, "of vows to do a wrong, by violating a natural right;" viz. Jephtha's vow (Judges xi,) Herod's oath (Matthew xiv,) the oath of the forty conspirators against Paul (Acts xxiii,) and the covenant between the chief priests and Judas Iscariot. Upon each of these passages we are constrained to say that the reasoning is to us unsatisfactory and we believe might be shown to be unsound, and that the incidental argument by which the author endeavors to fortify his main principle serves only to show its strength by contrast. He then approaches the case of immediate interest in this community at the time of the delivery of the discourse, and having stated that the pursuer of the alleged slave demands his surrender "by virtue of a *covenant*, which, it is said, our fathers made with the Virginian's fathers, that in such cases the fugitive should be given up," proposes and answers these two inquiries; "first, is it so; secondly, what if it is so?" Upon the first question he raises an argument on the language of the Constitution of the United States, which to us seems more sophistical than agreeable to the interpretation which the common sense of most men would put upon that instrument, and replies, "that in" his "judgment, it is not so." To the second question he replies, after an application of the principle èstablished in the former part of the discourse, that the clause of the Constitution appealed to, if it must be construed in the common way, is "of no binding force," and that neither the oath of a Judge under this Constitution, nor the *erroneous* idea of a compromise upon the subject of Slavery at the time of its adoption, nor

the *presumed* fact, that the South came into the Union only on this condition, can justify a regard to the provision which it contains. The discussion is closed by an appeal to the audience upon the immorality of allowing "the Constitution of these United States to over-ride God's laws." "If on my heavenward journey I see even this Constitution standing in my path, like the visionary ladder of the patriarch, it shall not hinder—it shall help me on my way; for I will mount upward by treading it under my feet."

We have neither inclination nor room to say what might be said in regard to this whole course of remark; nor can we extend this notice, except to express our strong persuasion, that the pulpit and the Lord's day are not the time and the place most suitable for such discussions as are presented in the concluding pages of this discourse.

MARY'S CHOICE: *or The Good Part Preferred. By J. K. Waite.* Boston: B. H. Greene. 1843. pp. 42, 18mo.

MR. WAITE deserves commendation for the rare merit of having accomplished, in this little volume, just what he professes to have accomplished. The book makes no promises, in its preface and in its general style and air, which it does not fulfil. The design is modest, and it is modestly executed. The contents consist almost wholly of an appeal to man's desire of happiness, in behalf of a religious life. The argument takes no higher or wider range, and within these limits is forcibly presented. A comparison runs through all the pages, between the pleasures offered by worldliness and by religion; and the testimony of the Christian whose experiences have made trial of both, is placed over against the weaker testimony of the faithless sensualist who knows nothing but of one. The Author's purpose is to expose the mistake and the delusion of the unspiritual. Of course his attempt is suited to effect this object with the thoughtless, rather than with those who have thought much and are yet without light. It does not meet the speculative unbeliever on speculative grounds. It aims directly, to quicken and change the heart, and belongs consequently to a class of efforts *in authorship of* which we have too few.

INTELLIGENCE.

ORDINATION IN BOSTON, MASS.—Rev. Amos Smith, of Boston, lately a member of the Theological School at Cambridge, was ordained as Colleague Pastor of the New North Church and Society in Boston, on Wednesday evening, December 7, 1842. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Coolidge of Boston; Selections from the Scriptures, by Rev. Mr. Sargent of Boston; Sermon, by Rev. Dr. Parkman, who this evening kept the twenty-ninth anniversary of his own settlement over the New North Church; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Huntington of Boston; Concluding Prayer, by Rev. Mr. Bartol of Boston.

Dr. Parkman took his text from Ephesians iv. 11–13: "He gave * * * pastors and teachers * * * for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" and in his discourse proceeded to consider the work of the Christian ministry—in respect to its nature, and its qualifications. The origin of this institution—in the wisdom of its Founder, and its admirable suitableness to the spiritual wants and condition of man, were illustrated; and its independence of all visions of an Apostolical succession or sacerdotal pedigree, or of any other condition of a true ministry than the personal gifts and graces of those by whom it is sustained, was shown by a reference to names honored in the annals of the Church, but belonging to its different denominations. The qualifications for a proper discharge of this office were briefly stated to be, learning, piety, and charity; and more at length, a spirit of faith, faith in Christ Jesus; of judgment, or religious wisdom, in estimating the objects to be pursued, and the methods to be adopted for their accomplishment; and of devotedness, or consecration to the work, as demanded especially in these times of theory and change, and as exemplified in the earlier days of the New England clergy. The sermon was closed by appropriate addresses to the candidate whom the preacher welcomed to a participation in his own ministry, and to the members of the Society who had invited him to occupy this place.

The New North Church dates its existence from the year 1714, since which time six ministers have been settled over it, all of them graduates of Harvard College, viz. Rev. John Webb, whose ministry extended

from 1714 to 1750; Rev. Peter Thacher, from 1723 to 1739; Rev. Andrew Eliot, D. D., from 1742 to 1778; Rev. John Eliot, D. D., from 1779 to 1813; Rev. Francis Parkman, D. D., ordained December 8, 1813; Rev. Amos Smith, December 7, 1842. Of these six, it is a singular circumstance, that only one passed through his ministry without being associated with a colleague.

Dedication in Petersham, Mass.—The meeting-house erected the past season by the First Congregational Society in Petersham was dedicated to God, on Wednesday, December 14, 1842, by appropriate services, viz. Introductory Prayer, by Rev. Mr. Nightingale of Athol; Reading of the Scriptures, by Rev. Mr. Bradford of Hubbardston; Sermon, by the Pastor, Rev. Mr. Gage; Prayer of Dedication, by Rev. Dr. Thompson of Barre; Address to the Society, by Rev. Dr. Willard of Deerfield; Concluding Prayer, by Rev. Mr. Harding of New Salem.

Mr. Gage took for his text Psalm l. 2: "Out of Zion, the perfection of beauty, God hath shined." The object of the sermon, after a brief introduction, was, to show, in the first place, that the Gospel is a perfect system of truth and duty, precisely fitted to accomplish the purposes contemplated by the mission of Christ. That it is a perfect system of truth and duty was argued from its source—the Fountain of truth, overshadowed by no clouds, tainted by no impurities; from its obvious design viz. to act upon, enlighten, purify and strengthen man's noblest capacities, his moral and spiritual nature; and from the fact of its present existence in the world—a position it could not have held, considering the condition of the Heathen world and the character of human nature, unless it had been from God. The beneficial tendencies of the Gospel were then pointed out,—in the general diffusion of intelligence, to which its true spirit and instructions are favorable; in its abundantly benevolent tendencies; in its agency in doing good to mankind in their temporal relations and interests; in its instrumentality in aiding mankind to control their appetites and passions, to check the dominion and destroy the fruits of sin—a productive source of human misery; in its efficacy in affording comfort and consolation in the dark hour of affliction, and in preparing the soul for heaven. These several points were illustrated, in a discourse of about an hour's length.

The house contains 80 pews upon the floor, and will seat about 600 people. It is a handsome edifice, 80 feet in length by 50 in breadth, with a projecting pediment in front, supported by six beautiful fluted columns. The prospect is, that every pew and seat will be occupied. The pulpit is one of unusual richness and elegance. The whole is

finished with much taste, and reflects great credit upon the Society. Though there are two other societies in town, the Unitarian is much the largest. The church numbers about 170 members. The Sunday School has 200 scholars, and is in a very efficient and flourishing condition.

THE MISSIONARY MOVEMENT.—Since our last number was published, in which we gave an account of a systematic effort which it is proposed to make in the churches of our denomination, to increase the annual amount of contributions for the spread of Christian truth and righteousness, the Circular of which we then spoke has been addressed to the ministers of our congregations by the sub-committee. We conceive that we shall best promote the object in view by copying the closing sentences of this Circular.

"As a Sub-Committee of this body, we address you this communication. We deem it unnecessary to say any thing in addition to the Report, which we request you to circulate extensively among the members of your Society, or have them made acquainted with its contents, in such way as your judgment may deem best.

To us, the enterprise contemplated seems truly noble and Christian in its character, free from sectarianism, resting upon the broad and impregnable grounds of duty, appealing at once to the conscience and the sympathies of every Christian heart.

The plan submitted, and in accordance with which money is to be raised and expended in behalf of important Christian objects, appears to us wise and catholic, simple in its principle, comprehensive in its application. It combines, as we think, as far as it is possible to combine them, individual liberty in the designation of subscriptions with the strength and efficiency of associated action, is adapted to meet the various shades of opinion and feeling that exist among us, to awaken the interest, and bring out and unite the whole moral and pecuniary strength of our brethren in all parts of our country, in efforts to diffuse Christian influences, and promote the spread of truth, righteousness and piety.

It is left to each Society to adopt its own course of action, and to collect its subscriptions in such manner as it may deem most expedient. We only ask you to bring this subject before your Congregation for their serious consideration, and in the name of our common Master, and in behalf of the great interests to be promoted, we ask them and you to give to this enterprise such aid as your ability will permit and your convictions of duty dictate."

FOREFATHERS' DAY.—We attended a meeting the other evening, of a highly appropriate and agreeable kind, yet, we believe, a solitary example instead of being, as we could have wished, one among many

similar celebrations. It seems strange that in this city, fond as the people are of keeping anniversaries and listening to occasional discourses, "forefathers' day," the anniversary of the landing of the men who laid the foundations of the New England character and institutions, should be celebrated only here and there by a "family meeting." The "Pilgrim Society" at Plymouth hold their public celebration once in five years, and the New York "New England Society" have an annual discourse and dinner, but in Boston the day passes almost without notice. This year however the exception occurred, to which we have alluded. The "Church of the Disciples"—under the pastoral care of Rev. J. F. Clarke—celebrated the "Festival of the Pilgrims" by converting one of their usual meetings into an occasion for a special service. On the evening of the 22d of December they met, with invited friends, in Ritchie Hall, where prayers were offered by Rev. Mr. Clarke and Rev. S. J. May, odes—those well-known and admirable compositions of Judge Davis and Mrs. Hemans—were sung, an address was delivered by John A. Andrew Esq., and a poem by Rev. Mr. Clarke, and "conversation" or extemporaneous remarks, by Messrs. Savage, Waterston, Bemis, Gannett and May occupied the remainder of the evening. It was altogether a pleasant and useful occasion.

New Plan of Social Life.—A pamphlet has fallen into our hands, printed in England, but exhibiting ideas which it is proposed to reduce to practice in our own neighborhood. It may be known to our readers that Mr. A. B. Alcott, whose peculiar management of a school for young children in this city drew attention to him some years ago, and whose later remarks at Conventions, and "Orphic Sayings" in print, have awakened admiration in some minds and given pain to others, went to England several months since for the benefit of his health. It appears that he there found some reformers of a congenial mould, and before his return to this country a plan seems to have been adopted for prosecuting in the quiet town of Concord, some twenty miles or less from this good city of Boston, an experiment for the planting of a "new Eden." On his return home Mr. Alcott was accompanied by the two gentlemen whose names, with his own, are appended to the document before us, from which we propose to make a few extracts. These gentlemen, we understand, have held one or two meetings for "conversation" in this city, at which they have presented some of their views respecting "the aims and means of human culture." The pamphlet to which we refer contains a notice of a "Convention" upon this subject, *held before their* departure from England.

"On Wednesday, the 6th of July, 1842, an open meeting of persons interested in human destiny was held at Mr. Wright's, Alcott House School, Ham, Surrey, England, to define the aims and initiate the means of human culture.

Mr. A. Bronson Alcott, of Boston, U. S., was invited to preside; but, faithless to the authority of Chairs or Presidents, he was not formally appointed, and the company proceeded to business in good order, based on the spontaneous feeling in each.

The subject of human culture having been introduced, a lively and prolonged colloquy ensued, distinguished by great cordiality of feeling and unanimity of thought. The following papers were then successively presented, and, having been approved, were recommended to be printed, for the consideration of the thoughtful of all classes. These papers, it will be perceived, may be distinguished as exponents, first, of the Reformation; second, of the Transition; and third, of the Formation of Man and Society."

The first of these papers, entitled "Reformation," begins with an exposition of the necessary reforms.

"That an integral reform will comprise, not only an amendment in our (1) Corn Laws, (2) Monetary Arrangements, (3) Penal Code, (4) Education, (5) the Church, (6) the Law of Primogeniture, (7) Divorce; but will extend to questions yet publicly unmooted or unfavorably regarded, such as (1) that of a reliance on Commercial Prosperity, (2) a belief in the value of the purest conceivable Representative Legislature, (3) the right of man to inflict Pain on man, (4) the demand for a purer Generation in preference to a better Education, (5) the reign of Love in Man instead of human Opinions, (6) the restoration of all things to their primitive Owner, and hence the abrogation of Property, either individual or collective, and (7) the Divine Sanction, instead of the Civil and Ecclesiastical authority, for Marriage."

The second paper informs us, that to the friends of this enterprise, "longing to assert the transcendency of divine humanity over all creeds, sayings, and theories, the question occurred, 'How shall we find bread for the support of our bodies;'" and though they "proposed reducing their wants to nature's simplest needs," they "learned with dismay that the spirit which monopolizes bread and other constituents of life, denounced from the bosom of society, 'You shall not live a conscientious life.'" Upon pushing still farther their inquiries, the discoveries which they made were so mournful, that they came to this decision.

"We, therefore, ignore human governments, creeds, and institutions; we deny the right of any man to dictate laws for our regulation, or duties for our performance; and declare our allegiance only to Universal Love, the all-embracing Justice."

The third paper, as an "exponent of the purposes contemplated by the founders of this new social order, we present without abridgment; and for the information of those who may be desirous of joining in the endeavor to plant a Paradise where man may be "untempted by evil"—

such therefore as did not fall to the lot of Adam—we copy the notice at the close.

"That in order to attain the highest excellence of which man is capable, not only is a searching Reform necessary in the existing order of men and things, but the Generation of a new race of persons is demanded, who shall project institutions and initiate conditions altogether original, and commensurate with the being and wants of humanity.

That the germs of this new generation are even now discoverable in human beings, but have been hitherto either choked by ungenial circumstances, or, having borne fruit prematurely or imperfectly, have attained no abiding growth.

That the elements for a superior germination consist in an innocent fertile mind, and a chaste healthful body, built up from the purest and most volatile productions of the uncontaminated earth; thus removing all hindrances to the immediate influx of Deity into the spiritual faculties and corporeal organs. Hence the true Generator's attention will be drawn to whatsoever pertains to the following constituents of Man and of Society:—

Primarily, Marriage and the Family Life, including, of course, the Breeding and Education of Children.

Secondly, Housewifery and Husbandry.

Thirdly, The relations of the Neighborhood.

Fourthly, Man's relation to the Creator.

It is obvious, that society, as at present constituted, invades all and every one of these relations; and it is, therefore, proposed to select a spot whereon the new Eden may be planted, and man may, untempted by evil, dwell in harmony with his Creator, with himself, his fellows, and with all external natures.

On a survey of the present civilized world, Providence seems to have ordained the United States of America, more especially New England, as the field wherein this idea is to be realized in actual experience; and, trusting in the faith which inspires, the hope which ensures, and the power which enacts, a few persons, both in the new country and the old, are uniting their efforts to secure, at the earliest possible moment, and by the simplest possible means, a consummation so sublime, so humane, so divine.

A. Bronson Alcott. Charles Lane. Henry G. Wright.

*** Persons interested in this endeavor may address the parties either at Alcott House, Ham, Surrey, in England, or at Concord, near Boston, in the United States of America."

Boston Quarterly Review.—This Journal, which since its commencement, five years ago, has been under the charge of Rev. O. A. Brownson, and which has been principally supplied with articles from his pen, is now discontinued, having been "merged" in the *Democratic Review*. "An arrangement to this effect," he informs his readers with *the closing number*, "has been made with the proprietors of that Jour-

nal, very much to his satisfaction, and which promises to be much to his pecuniary advantage." He adds, that "an arrangement has also been made with the editor of the *Democratic Review*, by which the past editor of the *Boston Quarterly Review* is to be a regular contributor to its pages, and by which he is to be permitted to select his own topics of discussion, and to discuss them in his own way, as freely as if it were his own Journal." In execution of this arrangement Mr. Brownson has already commenced in the pages of the *Democratic Review* an exposition of his system of philosophy. The last number of the *Boston Quarterly* is entirely occupied with a review of Mr. Parker's "Discourse on Matters pertaining to Religion," which is examined "book by book, and in some instances chapter by chapter," the writer being directly at issue with Mr. Parker on most of the points which he considers, entertaining, as he "suspects," "radically different conceptions of Christianity," and declaring that he "can conceive nothing more superficial and unsatisfactory than his statements, unless it be his own past *Protestant* declamations."—Mr. Brownson, we learn, preaches every Sunday to a congregation, not yet organized into a religious Society, but meeting for worship in Ritchie Hall in this city.

Notices of Death of Dr. Channing in Great Britain.—The late arrivals from England have brought us many proofs of the estimation in which Dr. Channing was held abroad, and the deep sorrow which was felt on receiving the intelligence of his death. The Editor of the *Christian Pioneer*, published in Edinburgh, says: "Eulogy, on our part, of this preeminently great and good man, this faithful citizen, this practical disciple of the Saviour, were a vain labor. He is honored and reverenced by the thousands and tens of thousands whose minds his writings have enlightened, whose hearts they have tended to purify, whose pathway of life they have brightened, whose trust in the Father of mercies they have deepened, whose hope of immortality they have rendered firm and abiding. The newspapers of Great Britain, of every party, have vied with each other in expressions of admiration of the character and labors of Dr. Channing. In most of the pulpits of our denomination services in reference to the melancholy intelligence have, we believe, been conducted." The *Bible Christian*, of Belfast, Ireland, closes a memoir of his life in this manner: "From the importance of his services in the cause of religion and humanity, when living, his death will be deeply and extensively felt as an almost irreparable loss. * * * Let us rather rejoice with heartfelt gratitude for what we have gained by his life, than mourn for what we have lost by his death. * * * Let us, who have been his cotemporaries, remember his services and cher-

ish his memory; and grateful generations yet to come, while they study those monuments of his genius which will ever endure, will emulate the virtues and venerate the name of William Ellery Channing." The Editor of the *Christian Reformer*, published in London, introduces several pages of notices copied from American publications with these words: "The decease of this admirable man has produced a deep sensation in England as well as America. We shall hereafter, we trust, be able to give a full memoir of him. In the mean time, we shall insert from time to time such notices of the deceased as we can gather from the periodicals of both countries and other sources."

The General Committee of the British and Foreign Unitarian Association held a special meeting on the 8th of November, "to take into consideration some tribute of respect to the memory of the late Rev. Dr. Channing," at which resolutions were passed, which have already been reprinted in this country, expressive of the grief awakened by the tidings of his death; the admiration in which they, in common with "a large portion of the British people," held "his great and extraordinary talents," which they "rejoiced in seeing devoted to the sacred cause of Freedom, Humanity, and Christian Truth, which he supported and adorned no less by his virtues than by his splendid intellectual endowments;" and their gratitude to Him "who in the course of his Providence qualified and disposed this distinguished philanthropist to embrace and defend that form of the religion of Jesus Christ which Unitarian Christians derive from the holy Scriptures."

By many of the Unitarian ministers special discourses were preached, several of which have been printed. A friend writing us from Bristol says: "In most of our churches funeral sermons have been preached in honor of his sacred memory, and at Lewin's Mead [chapel] the pulpit and desk are hung with mourning, and are so to continue for a month from the period when the sad intelligence of his death reached us." We have received discourses preached in Little Carter Lane, in Essex Street, and in Little Portland Street Chapels, in London, by Rev. Dr. Hutton, Rev. Mr. Madge, and Rev. Mr. Tagart, and in Bristol, by Rev. Mr. Armstrong; besides which we see advertised sermons by Rev. Mr. Aspland of Hackney, Rev. Mr. Robberds of Manchester, Rev. Mr. Kell of Newport, and Rev. Mr. Lewis of Cheltenham. We shall take occasion to notice these hereafter.

It is gratifying to find that a purpose which has for some time been contemplated, of providing a cheap edition of Dr. Channing's writings for English readers, is sure of accomplishment. Rev. Mr. Maclellan, formerly of Edinburgh, and now of Bridport, has been much interested in obtaining a subscription for this object, and from the subjoined letter addressed to the editors of the Unitarian periodicals already quoted, it

appears that he has not labored in vain. There are many English editions of separate pamphlets from Dr. Channing's pen, some of which are sold at a very low price; but the only two complete (foreign) editions of his writings, with which we are acquainted, are that published by Messrs. Hedderwick of Glasgow, in five volumes, beautifully printed, and sold for about thirty shillings *sterling*; and that published in Belfast in one large 8vo. volume, and sold for nine shillings. From Mr. Maclellan's note it appears that the edition for which he has made arrangements, printed, as we understand, from the same plates as the last mentioned, will be furnished to subscribers for less than four shillings, or about ninety cents. The specimen which we have seen presents a neat and clear page.

"PEOPLE'S EDITION" OF CHANNING.

"Sir,—Your numerous readers will doubtless be gratified to hear that the total number of subscribers to my Channing now amounts to 2800, and that the work is actually in the press.

I have entrusted its execution to those spirited publishers, Messrs. Simms and McIntyre of Belfast, who have come forth, in the most generous manner, to aid me in the realization of my project.

The book itself will be struck from the same stereotype plates used by them for their beautiful 2 vol. edition, lately published. The size will be demy 8vo—the type, long primer; it will contain about 1120 pages, and will be supplied to subscribers at 3*s.* 9*d.*, sewed in a printed wrapper; or in cloth boards, with gilt title, for 8*d.* additional. Should I decide on prefixing a Memoir, 4*d.* more must be appended to the price; *i. e.* to those who take the memoir; to others the cost will be as I have stated.

The work will, I trust, be ready some time in January; so not a week is to be lost by those who still wish to subscribe: as before, I must decline all orders for less than *ten* copies.—I am, Sir, your obedient servant,

ROBERT E. B. MACLELLAN."

Bridport, 11th Nov. 1842.

EMANCIPATION IN JAMAICA, W. I.—A gentleman formerly of Boston, who has recently returned from a residence in this island, and who is on the point of establishing himself there in one of the largest silk establishments probably in the world, gives a very encouraging report of the results of Emancipation. After long experience, after having had to wrestle with prejudices so common in New England against the colored race, he does not hesitate to pronounce the free blacks of Jamaica the best peasantry he has ever seen. Their docility, fidelity, orderly habits, and general propriety of conduct are all that could be desired. The price of labor averages about a quarter of a dollar a day,

and they seem anxious to be employed. But a very pleasant feature among them is the eagerness after knowledge. The school reports of Kingston prove the black pupils to be more capable or more assiduous than the white. You can get a colored boy to do any thing for you by offering him instruction. It has been difficult to get them to leave their books at night and go to their rest, when they found themselves where this once unknown privilege could be enjoyed. They enter with zest into the use of religious opportunities. We wish a better class of missionaries could go amongst them. The population is 450,000.

PROTESTANT SISTERS OF CHARITY.—A correspondent of the Boston Recorder, Rev. Mr. Baird, we suppose, in an account of the late anniversaries of Protestant Societies in Paris describes an institution, which seems to us calculated to retain the benefits and avoid the evils of similar establishments in the Romish Church, from which the idea was evidently borrowed, and therefore to promise much usefulness. We quote his words.

"Sunday afternoon there was an interesting service, which was attended by many of the pastors, and by many of the most influential French Christians in Paris. It was a sort of dedication of the House for *Protestant Sisters of Charity* which has been lately opened near to the Barriere de Charenton; which is on the eastern side of the city, and not far from the village of Charenton, so famous for being the place where was for a long time the only church for worship for the Protestants of Paris and its environs, and where many persons were killed in the year 1621. Your readers will be surprised to hear of an order of *Protestant Sisters of Charity*, or *Deaconesses* as they sometimes are called. But they must not confound this movement with any thing like Puseyism. It is nothing of that sort. But it has long been felt, that Protestant women of piety and devotedness were needed to look after the Protestants who might be sick at the hospitals. They are needed to look after the sick at home, as well as to hunt up the children of the poor. In these old countries something of the kind is needed. At any rate the experiment is an interesting one. A house and garden have been bought, every way suitable for the object, and properly fitted up. Seven pious unmarried women, of good report, have entered this establishment—not under a vow of celibacy, or even an engagement to spend their lives in it; they have liberty to leave it whenever they please. They have a Lady Superior, to whom they render a general obedience. Their dress is of black, save that of the head, which consists of a white cap and veil. The prospect is, that this movement will lead to the formation of Houses of *Protestant Sisters of Charity* in many places in France. Already there is one in Strasburg, under the name [redacted]esses. The service to which I have alluded consisted of [redacted]ddresses, and the singing of hymns. It was both appropriate [redacted]ing."

THE

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APTITUDE FOR USEFULNESS.

It is impossible for any person who takes much notice of the varieties of human action, not to have perceived among different individuals whose opportunities have been pretty nearly alike, that some have a turn and faculty for making themselves useful, in which others are even singularly deficient. It is truly surprising what a tact and readiness the former have in turning to account all their natural ingenuity, and how skilful they grow in process of time, by dint of mere application, in matters where others would have been utterly at fault whose native endowments were not less or perhaps greater than theirs. What I now refer to often makes itself very strikingly manifest in the way in which people pass those intervals of time, when their common and intended avocations are interrupted or suspended—the manner in which they spend their *rainy days.* It would seem as if the withdrawing of sunshine had some secret power by which to stupify the mind and diffuse torpor over the body, if one were to judge from the waste of such periods in the lives of many persons. They show no want of disposition to apply themselves on ordinary occasions, but discover a strange inability to do any thing out of the usual course of their out-door labor. When driven in by stress of weather or similar causes, they appear to have no thought of any resource but slug-

gishly to resign themselves to what they cannot help, and to let whatever come that will come to carry off their surplus leisure. Whereas it is precisely such intervals as we describe, that set off to best advantage the tact for being useful which distinguishes the opposite class. These are no sooner put out of their track by any occurrence which forbids their going on as they proposed, in the routine of their proper business, than they invent numerous expedients for making time pass profitably to themselves and all around them. Nobody in their families ever complains long of having nothing to do, and if only what is done in these seasons of enforced interruption to ordinary business among them were duly estimated and reported, it would open many eyes wide with astonishment at the amount of valuable results which may be brought out from what seemed to offer nothing, at best, but an opportunity to be idly comfortable.

Again, this same difference of which I speak becomes apparent in the greater number of useful things which some men know how to do, and others have no power to perform. At first glance over the surface of society we distribute its members into persons having this, that, and the other trade, calling or profession. We suppose each to know what he gets his living by, and set that down as his proper quantity of skill and information. But many individuals, besides knowing that which they practise professionally in the way of their art or trade, have also a fund of other capabilities out of which they can draw for occupation whenever their proper business allows or their own or their neighbors' "necessary uses" require. It would almost suggest itself to one's thoughts, that there was nothing useful which they did not know, so very apt and ready are they at a thousand things which are all in themselves of some consequence, all within the reach of common talent and a little extraordinary industry, and to know which is often found exceedingly convenient and pleasant, and may sometimes be the means of subserving highly important ends of benevolence, as well as of advancing personal interests. It is to me a beautiful spectacle, to see the life of the man who has multiplied in himself these manifold capacities, who has taken pains to acquire all sorts of useful skill, and who is seldom, if ever, at a loss when occasion offers for doing any thing that human wants or happiness ask for, and whose

quickness at turning from one serviceable act to another reminds us of the fabled Briareus with his hundred hands. It is a beautiful spectacle, the life of such a man. There is a moral beauty in a mind ever shining with the brightness of its own faculties and the light reflected from its own productions, a mind in which every endowment received from the Creator is kept in such condition that the Giver's smile may not unmeetly rest upon it, and whose treasure of abilities acquired by its right application is lavished in perpetual usefulness. There is a moral beauty in a life, whose plane is no drear waste, nor a stubble field, nor a spot with here and there a few starveling plants mocking by their unthriftiness the sun and soil that try to nourish them, nor even a wide circuit of good ground with much of it occupied by promising and graceful productions of various kinds, but with many a blank upon it where nothing grows; but a smooth and agreeable surface whose whole extent is stocked with some one or other profitable thing, in which the most is made of all the room there is and all the power to sustain therein what may turn to account for improvement or comfort to its owner or any body else.

Once more, we detect the difference on which we are remarking in the mode in which what is attempted is undertaken and accomplished. Besides being able to do a great many more useful things, some persons can do the same things a great deal better than others, and more nearly as they ought to be done. There is a nice finish in what they turn off which is delightful to the observer, and which often adds greatly to the value and utility of their productions. We sometimes see a good design almost spoiled in the execution. There is such a bungling, awkward, shiftless way of setting about that the purpose of which is excellent, as takes greatly from the merit of the attempt, or at least from its usefulness and respectability. Now, it is a pity so to deprive one's own well-meant endeavors of their intended effect,—to destroy half the benefit of even one's best undertakings for want of a little more aptitude and skill. It is a pity that any kindly disposition we may have towards *others* should not manifest itself in a way the most likely to do the good we mean to do, or that any trial of ingenuity or industry for the sake of *our own* welfare should not secure the full amount of benefit it might. Yet in respect to the former is it not a fact, that

between two persons of equal goodness of heart we should greatly prefer one to the other, if we had need of their benevolent attentions, and all because of some real, though almost indescribable quality by which one is more fitted than the other to make a service truly serviceable? There is an aptness discovered in the way of attempting to be useful, which at once marks the one for our choice, while in the other is apparent at once a defect in qualification, which we would rather not blame and yet cannot help wishing it were supplied, but which at any rate decides us not to look *there* for what we need. And thus it happens that pure-hearted beings, who even long to be the authors of some good substantial service, find their own desires thwarted and others' expectations from them disappointed, when but for that sad want of suitable qualification—their never having learned how *best* may be done what human wants require to be done—both might have been abundantly realized. In respect to the latter of the two supposed cases—the trial of ingenuity or industry for one's own welfare, it sometimes makes more than half the difference in the condition of two individuals, that one has an acquired aptitude for availing himself of his means and opportunities, which the other has not at his command. As to mere natural faculties they are not much unlike, there is no very important superiority of gifts, or of scope for the use of them, on either side. It is hard to tell when we look at matters in the gross, why one of these persons is so much better off than the other, why there is so much the air of a flourishing thrift over his whole condition, while in his neighbour's the aspect of things is lowering and despondent. But, while there are many other causes which might and which actually do in other instances produce the like results, in this case we are made almost sure of the reason of the difference we discern, by narrowly observing the detail of their transactions, and seeing how they set themselves about their various undertakings. Here, we remark an acquired skilfulness and aptitude which fit well to every occasion that arises, and are on the alert to make the best use possible of all favorable offices and whatever means present themselves; there, an inexpertness—a slowness and unreadiness,—a negligent way of letting things go on after any fashion for want of skill to put them in the right train,

—in short, a sort of disqualification for arranging and conducting affairs which infallibly leads to discouraging issues.

Not less obvious, though yet more important, is this evil, where the trial is one which regards the mind and moral and religious improvement and happiness. It is precisely with reference to this, that the Scriptures speak of being "wise unto that which is good, but simple concerning evil." Some are simple unto that which is good; they mean well, but they know not how to go to work to do well. And what they try to do they sometimes spoil for lack of the requisite aptitude in their mode of applying themselves. In the acquisition of learning in our schools, the reason why so much more is gained by some than by others, who have the same teachers and use the same books, may often be found rather in their different modes of going through the routine of study, than in any difference of genius or of native disposition among children of the same parents. One becomes apt to learn, while another lags behind who yet has perhaps not less or even more talent at bottom than the other. This illustration will make our meaning apparent with respect to inaptitude in all other cases relating to the mind's welfare. Lamentable failures in the best intended efforts, and a large amount of unprofitableness are to be accounted for on the score of this inaptitude and ignorance, an inaptitude and ignorance which might once have been prevented, but which every day's continuance makes harder to cure. The soul when cumbered with these miserable trammels, is like an angel held in fetters by a slave.

The God of heaven, whose we are and who has placed us in this world, through all the wide extent of his works is giving us a perpetual lesson on the subject of usefulness. Mark where we may the operations of those mute agents of his will who occupy the sphere of physical nature, we discover the most exquisite adaptedness for the production of the greatest number of beneficial results in the best manner by us conceivable. Not only does each one subserve a special given purpose, but if there be another purpose aside from this and yet possible and desirable to be by the same agent effected, we find that end brought about in an incidental way by this agent, without the least neglect or hindrance of its own proper and primary design. Our admiration is raised inexpressi-

bly by the contemplation of the economy of Providence, according to which there is so minutely attentive a care to bring to pass the greatest good of the whole, by means of the greatest usefulness of every part. And how do these mute agents of God "maintain their good works for necessary uses" throughout all time as well as all space. Nature has no holidays, no leisure hours. Her ministering servants ask no suspension of their allotted tasks, but all move on in exactest order, perpetually renewing the work just finished, going over and over again their useful labors. In these incessant operations likewise what a smoothness and delicacy and finish, how perfect the aptitude, how readily and skilfully is every thing done just as it should be done. No waste, no loss, no awkward failures, no half-spoiled work. Our Maker calls upon us in all the operations of his other creatures, to learn the wisdom and imbibe the spirit of a useful existence. He calls upon us to have a care that we do not barely live and act our part after some sort and fashion, but that we apply to its full use every faculty of our compound being, both body and mind, and find out how to do the greatest number possible to us of useful things, and acquire the best possible way of doing them.

Let every one cast about him in order to ascertain what it is which runs away with his allotted share of time—how he is expending those days whose sum will so soon be completed. Let him ask also,—what useful thing is there which I do not know how to do, and which I am obliged to procure some one to do for me, but which I might learn to do, and the whole case considered, ought to desire at least to be able to accomplish. What a multitude of little particulars are absolutely requisite to be known by every man who must go through this world taking it as he finds it, and not one of which can any body come at by chance, but which must all be learned in some way or other. Here then arises a duty for parents, which they should not overlook. Ought not every parent to desire that his child should be as little as possible left helpless and wholly dependent on others, in any circumstances? But what though he heap up an ample fortune for his heirs or give them a most liberal education, if he let alone the making of them useful beings, and suffer them to grow up in ignorance of a thousand things which other people know, and which *they* must know or be

great losers in consequence of not knowing them, he will have done but a part of what he might and ought, to secure their lasting prosperity. If I could, I would put it into the heart of all my readers to seek out and learn to do as many useful things as possible. I would make them forever ashamed to be idle, and prompt them to the laudable ambition of being skilful, apt, ready and quick in executing whatever they undertake for others' advantage or for their own. I would teach them to respect the one, whoever it be, who can do what they cannot, and to esteem the capacity of doing well even the very meanest work of mechanical ingenuity as worthy their emulation. I would lodge at their very hearts' core the conviction, that the most honorable life in the sight of God is that which most abounds in all that is useful to his creatures.

It will be seen how all this is connected with the interests of the immortal soul of which Christianity takes care, by simply observing what are the great foes and hindrances to the influences of religious culture. Are they mankind's useful habits, or their useless and pernicious ones? Religious principles ask almost in vain for attention from those whose tastes are so depraved that they find nothing so desirable as easy indulgences, and nothing so grievous as mental and bodily activity. It is besides universally true, that where religion has the most healthy and flourishing growth, there the people are formed to habits of sober usefulness, are the least prodigal of time, and the most inclined to foster improvements of all descriptions. Declensions also from religious goodness sometimes begin in the discouragements occasioned by a lack of precisely those qualities I have been now recommending. Shiftlessness, improvidence, a not knowing how to take hold of the great levers of all honest prosperity and to apply them skilfully, have more often than we may be aware of begun the process which has gradually worn out of the soul the guiding principles of truth and duty, and let it down into the gulf of iniquity. It was with a view to such results that some of the sages of antiquity were wont to inculcate on the rich to have their sons and daughters taught some useful handicraft, some trade or art whereby they might earn a subsistence in any emergency. St. Paul had the liberal education which was commonly given to the best of his people, and yet he learned a mechanic art. The more useful things a man knows

how to do, and the better he can do them, the more safeguards he will have against want, and against vice and despair, which sometimes speedily follow upon want coupled with incapacity or indisposition for the arrangement of business.

The state of mind induced by attention to the subject of these remarks, is congenial to that which prepares one for the most profitable application to the work of forming a religious character. That state of mind will be one in which the faculties are ever in order for use, the heart cheerful, and the temper serene; in which brooding fancies of all sorts have no place whatever, but the exercises of a manly understanding have supplanted them. Add to this state of mind that of a more healthful and vigorous, and also a more completely subjugated frame of body, as a result of the same attention; and is there not manifestly something far more congenial with religion, something which far better prepares one for its devout employments, than the opposite state, where the mind is a drone, its faculties impaired for want of proper exercise, its feelings habitually sour and its temper peevish or sullen? Most certainly religion can have small chance of succeeding in its appeals to one of this description. For in order to know experimentally what religion is, we want a mind awake and keenly set for inquiry, meditation, employment of every sort; we want a clear head, to which the counterfeits of religion can gain no access; we want a serene and cheerful as well as a sedate and calm mind, because the momentous subjects of Christianity are of themselves so exciting, of such thrilling interest, and so fitted to overwhelm the feeble and sickly soul, that there is a danger, not to be avoided, of a hurtful and blinding enthusiasm taking the place of the rational exercise of thought and the pure emotions of a heart glowing with warmth, yet tranquil and self-controlled. We would bring the soul to God and Jesus Christ, rather from out of the haunts of a brisk and profitable activity, than the slimy ways of a profitless sloth. We would bear up to the great Author of good a heart that beats delightedly at the chance of being even in a small degree useful and which cannot be pleased indolently and effeminately; and not drag to the altar affections that reluct at all toil, and for which there is no charm in any enjoyments but such as imply dependence upon another's care to procure them, and a repose in

which they may be indolently consumed. We would introduce to the school of Jesus—the great pattern of disinterested, fervid toil, the sublimest teacher of active beneficence—such as are made ready by their own daily habits to understand and sympathize in a measure with him, and who would be drawn admiringly, lovingly to throw themselves at his feet, by beholding in his excellence the realization of those pure conceptions of ceaseless usefulness combined with perfect peace, which have often before haunted their imaginations and played about their hearts, in those moments when they were striving to do their very best in some humble work of our infirm humanity. E. Q. S.

LETTER ON MATERNAL INFLUENCE.

You say, my friend, that the sense of your responsibleness weighs heavily upon your mind, and that in view of your manifold duties as a mother, you are ready to exclaim, 'Alas! who can be sufficient for these things?' With an earnestness also which proves your sincerity you ask, 'How may I most surely exert a truly good influence in my family?'

I rejoice that you feel this sense of responsibleness. I rejoice when I see the mother of immortal souls conscious of the importance of her mission. And I rejoice likewise to see you so earnestly resolved upon the conscientious performance of what you may know to be duty; and in answer to your appeal will name one or two qualifications which seem to me essential pre-requisites to the right discharge of parental obligation.

Would you, my dear friend, exert the most beneficial influence upon those most dear to your heart, you must first cultivate in your own character the graces of a sincere, cheerful and intelligent piety. We may revere the manifestation of true religious principle, but to render religion attractive to the prejudiced, the indifferent, or the young, it should be accompanied by those qualities and acquirements that win love and excite admiration. In your religious character give place to no sectarian bitterness, adopt no

mere party technicalities; but let your piety rather consist in that filial trust which recognizes the paternal character of God in each event of life, and that entire self-consecration of the soul which would lead you in the darkest hours of trial to say with Jesus, 'Not my will, but thine be done.'

Let your religion also be accompanied by kind and gentle manners, and a cheerful temper. Doubtless you sometimes see truly good and conscientious persons who appear to consider mirthfulness a sin, and who repress with a frown, or (that which is worse,) a melancholy sigh, all that approaches to social gaiety. Ever enveloped in a mantle of sadness, they walk sorrowfully through life as it were one vast grave-yard of buried joys. This is not in accordance with the benevolence of God, who would not have given us the capacities for the enjoyment of social pleasure, had their reasonable indulgence been necessarily a sin or a snare. Sadness is not piety; neither is levity; but a true disciple of Christ should cultivate that serene cheerfulness which is the result of firm reliance upon God, that He may be honored and humanity benefitted by the light of Christian character.

Again, would you surround yourself with good influences, you must endeavor to render your home most dear and sacred to those whose lot in life is cast with yours; and particularly to those immortal beings whose most impressible years are committed to your charge. Let your home be the abode of social and intellectual pleasures. Cultivate in yourself, and seek to develope in others, a taste for the appreciation of all that is true and beautiful either in the natural or moral world. Surround your family, as far as may be, with beautiful objects of contemplation. Independently of the immediate and personal gratification which the beautiful affords, the perception and the love of it should be cultivated for its softening and refining influences upon youthful character. Fill the youthful mind with a true appreciation of the beautiful and the refined, and you furnish one powerful shield against the entrance of what is debasing or sinful. Associate religious truths with whatever is lovely or striking in nature; for thus nature becomes a most rich and instructive volume, ever open to the eye and the heart. Adopt the beautiful sentiment of Wilberforce,—"Flowers are the smile of the Almighty"; and every simple floret will then

speak thrillingly to the heart of the goodness and love of our heavenly Father and will strengthen our faith, for will not he who deigns to adorn the lowliest flower regard with paternal care the human soul, which he has so richly gifted with capacities for unending progress in knowledge and goodness? Let every pleasure and every duty of life become as it were spiritualized by this constant association of every thing with God, and thus by your own life and example you will do much to impress those around you with the love of virtue for its own exceeding loveliness.

Strive, especially, to keep alive in your own heart a firm and operative faith in the great truth of the immortality of the soul. Immortality! were this truth now for the first time revealed to us, how would our minds be overwhelmed with the vastness of the idea of unlimited duration. We say, we believe this truth; but is it not too much a dead, inoperative belief? Did we fully apprehend the solemn truth, that we are each moment laboring for eternity, that in every hour of social intercourse we are adding something to our own characters, and something to the characters of those around us, either for good or for evil, which eternity only will reveal; did we but feel all this, how would the great object for which life was given rise in importance to our view. Truly it is a most solemn thing to live; for as we use aright or neglect the talents, and the opportunities for right action, given us, so shall we be judged. Labor then ever as in the Lord, with firm reliance upon the promised aid given to those who seek it; and by prayer and effort may you exert such an influence on those committed to your trust, that you may have the inexpressible happiness of meeting at last, a family in heaven. M. S. W.

DEATH OF GEORGE W. PACKARD.

Mr. Editor:—This sudden event has made much impression here, and I am requested to send you part of the discourse which it called forth on the last Sabbath. Our young friend, as you know,

had just begun to preach, and given promise of usefulness. From a child he has been loved, as amiable, affectionate and true. After passing honorably through the College here, he joined the Theological School at Cambridge, from which he graduated last July, and entered at once upon active duty. Indeed he sometimes preached to small societies even while in College, having an early and strong inclination to that good work. It is believed that he was acceptable wherever he went as a preacher, and to the people of his native place,—always a severe test,—he gave unexpected proof of power and promise. His disease was inward inflammation, and its work rapid. In the intervals of calm consciousness he expressed his sense of danger, and his willingness to die. He mourned most for his parents, who, he knew, placed fond and proud hopes upon him, and whom he wished to repay for their peculiar kindness and exertions in his behalf. And there was *another* for whom he wished to live. But not if God called him. "Death has no terrors for me." One of his last acts was a distinct and fervent prayer. He died peacefully on Wednesday night, December 14, 1842, after only four days of serious illness, and in the 25th year of his age. As an intimate friend, as an early member of my church, and at one time a pupil, but especially for his manifest devotion to the cause of truth and his growing power of usefulness, I feel deeply his loss, and will not withhold any part of the tribute which seemed due to him, if you think it proper for publication. The passage on which the sermon was founded was the declaration of Jesus to Peter:—"What I do, thou knowest not now, but thou shalt know hereafter;" and the portion offered relates to the last clause.

PROVIDENCE, R. I., DEC. 20, 1842.

'Hereafter.' Observe its meaning. It may refer not only to the future life, but also to the present, to which I particularly direct attention. It is true of that portion of life which follows trial, that if you believe the promise, you shall know more of the reasons of your trial. Every believing heart learns more as it suffers. Every life interprets the will of God in proportion as it is willing *to bear, and* aiming to do that will. There are explanations and

convictions, there are interpretations and alleviations, that commend themselves to every willing mind. To see this, let us take one of the severest trials. I will give it in the words of that very spirit, whose departure has just added another to the dark dispensations of God. Less than two months ago our young brother was called suddenly to preach a funeral discourse—the first in his experience. In that discourse he thus speaks, as if prophetically: "Is there a beauty in death, when it comes to the young man, who has finished not his course, but his *preparation* for that course, and who is just girding himself for the conflicts and labors of earth? It is here, if at any time, that death appears cruel. It is here, if at any time, that our faith will falter." Yet he goes on to give reasons, why our faith should not falter even there, and shows the strength of his own faith, a faith so soon tried and proved unfaltering. Take then the case that he describes. It is brought home to us now. We feel it. It speaks to our society. It appeals to our community. What is its language and lesson?

A young man of amiable disposition, of good principles, laudable ambition, more than ordinary talents, assiduous in their culture, scrupulously, even painfully conscientious in his adherence to principle and performance of duty, passes through a long and expensive course of preparatory study, consecrates himself to the ministry of Christ, preaches four months, is attacked by insidious disease, and in four days falls asleep in death. Now no one will attempt to explain all this. But we may attempt to answer the common question,—have not that life and labor been all lost? No, we confidently answer; not lost, even with reference to this life. Was not he himself the better and the happier for them? Are not they who gave him the means of such improvement, who expended and sacrificed in his behalf, happier in the recollection, far happier and richer, than if they had not done it? Are not those of us who have seen the effect, who have witnessed the progress, and known his gratitude and devoted purposes, and his last prayers for all friends, are not we the better? And what benefit is to be compared with such influence? Be it long or short in its continuance, it is wealth while we have it, and we have it while we live. It is happiness, and the power of greater happiness; can you calculate it? If there be any life, however short, whose influences

cannot be measured, it is that of which the mind is the object and the agent. Outward gifts, lavished upon a son who wastes them, or even who prudently uses them, and soon dies—these may be told, and their loss may be demonstrated. But enrich the mind, a mind that appreciates your bounty, and both the giver and the receiver lay up for themselves treasure that can never be stolen and never lost. Not even here. Add the "hereafter," and not numbers only, but words and thoughts, fail to compass the amount of good done or happiness enjoyed.

Again, it is commonly asked,—if the influences were so good, why were they not prolonged; traits so fair, and powers so useful, why cut off in the opening? I know not why absolutely, for I see little even of this life. But I see that this is better, than if evil traits and hurtful powers were cut off. Allow *these* space for amendment; give them room for enlargement. When the bad die, you have reason to mourn, you may have reason to be perplexed and alarmed. But when the pious depart, all the good they have done remains, all the good they possess goes with them. Their life, though brief, contributes to the great treasury of durable riches here, and their death seals and enhances the gift. Did you say, it were better a worthless or useless life were taken? Yet that removal might do nothing for the man, and nothing for you. It might make no impression, move no affection, answer no apparent purpose. *This* strikes the mind, arrests the careless thought, quickens inquiry, softens many hearts, and lifts many souls in prayer and holier purpose. You cannot, I know you cannot, sit at such a death-bed, stand by such a grave, and not ask, where am I, and what? how occupied? when and whither going? And then the affections. Do they suffer more from the death of worthy objects than of unworthy? I have wept with bereaved parents, who recounted with bitter tears the virtues of their lost children. But I have thought, how much more bitter would those tears be, if either you had done less for those children, or they had been vicious. Carry this also into the deep "hereafter," and how are all tears wiped away, by the bliss that opens on the mind which you have trained or encouraged, and the bliss that acts and reacts now and forever in your own recompense. The chief desire for life, which our dying friend expressed at the last, was for the op-

portunity of proving his gratitude to those who had been so kind to him. Ah, my brother, has that gratitude died with the body? Was it not part of the mind, and does it not live and glow now with intenser power, and will not thy heavenly Father suffer thee to cherish it there, and send it down in surer and richer influences upon the hearts of parents and loved ones?

Oh, there is vitality in every right feeling and pure purpose. Living or dying, it will act for good, and more powerfully often, through the passage of death, live for itself and others. The very knowledge of the gratitude and warm affection of children and friends, a knowledge which comes to us in full only with their departure, confers happiness and enlarges our being. Are you not better, even in this life and on common principles, for the love and prayer of every true heart? And can you be the worse, because that heart is in heaven, and the prayer purified, and the love perfected?

I thank God, that no affection, or generous sympathy, or high aspiration, that we have ever experienced in ourselves, or ever caught from parent, child, or friend, is or can be taken from us. You may call it fancy or folly; the reality remains. You may say, we only feel it or think it; the thought and the feeling are all we want. You may raise questions and difficulties like frowning hills, you may shower your speculative doubts as the rain, you may affirm, and if you please may demonstrate, that we are not sure of a soul or a future; you have not touched one of those good influences, which have entered into our being. They are here, and they are ours while we live, be it a few days or countless years. All the good angels that have ever come to us in friends, brothers, thoughts, affections, prayers, purposes, life, death, surround us still, go with us ever, and unless you can utterly annihilate us, you cannot strike one of them dead, or throw them far from us. God can. But will he? If there be a God, he will not. That I know now. And I return to the first simple position. If God lives, death, his own appointment, is not an evil. If God lives, our brother lives. All the good that he did, or desired and purposed, lives. His ministry is not ended. His growth is not checked, but quickened. His powers are enlarged, his life has but passed from the temporal to the eternal. And we may well repeat

with him, and apply to ourselves, the lines which he repeated here so lately.

> "Look thou, then, to thyself; and leave the rest
> To God, thy conscience, and the grave."

The grave speaks to us now; and there is a suddenness in its tone, which startles and impresses. So quickly has it opened and closed, that we have hardly waked to the absence of its victim. So lately did he stand here in full health, and raise in every mind the thought of frequent presence and fair promise, that it required a violent effort yesterday to blend that image with the features we saw there in their calm repose. He has left a pleasant memory. He has given proof of growing excellence. We were permitted to *know* him, before he left us. I always valued, but not till lately did I fully appreciate his character, nor did I know how truly I loved him. He had struggles which few understood. He had frailties and peculiarities, for which some feared. But I believe he was true to his conscience through it all, and I know he corrected faults which he had the frankness to own, and conquered obstacles by the power of principle. He shrunk from no friendly reproof. He was pained by no candor. He had indeed a sensitiveness which caused him suffering, and which would have been so often wounded in a rough world and a difficult profession, that it may seem to have furnished one of the kind reasons of his early removal. He was liable to an occasional depression and discouragement, which would have found much to feed upon in earthly trials. This was the theme of his last preaching. Two weeks to-day he preached in different churches in Boston, and I believe twice from the same text:—"Why art thou cast down, O my soul?" And he aimed then, not to encourage, but to dissuade from any indulgence of gloom. He offered bright views of God, and life, and particularly of death. In some of his language there is a singular appropriateness to his own case, preaching for the last time, and within one week of his fatal prostration. I take a passage which shows this, and at the same time expresses mature thought, and gives a better view of death than is common.

"I have thought it would be well to die, while the soul is communing with God; that it would be well if the last breath of the body should be a prayer; that it would be well for the spirit to

wing its heavenward flight amid the incense which it is offering, and yet I know not that I should fear to die even at the moment when the spiritual adversary has obtained a temporary triumph over the soul. I am persuaded that the Christian has nothing to fear whose *general* life is a spiritual life. The general habit of the soul is the test of its disposition, and is decisive of its salvation or condemnation. Temporary felicity, or temporary defeat and mortification, are mere accidents. The true soul is not better for the one, and may not be worse for the other. The soul shall be judged by its life, not by its accidental condition in its final hour."

Brethren, we have received a new lesson; new every time it comes in these forms, yet in all forms as old as the life of man. The event that has befallen us has surprised and impressed all. But the question remains,—what use shall we make of it? Shall we only pause in wonder, and then pass on, unconcerned, secure? You expected to hear many words from our brother. Will you not hear him now, that he speaks to you from a higher sanctuary, in clearer light, and with the power of reality? He does speak to us *all*. Particularly and solemnly does he call to his associates in age, intercourse, and study. It is not often that a more solemn warning comes to you. There is not one of you, who has more reason to expect life, than he had when he addressed you here one month ago, or indeed but a few days before his death. Yet you do expect life. You expect it just as confidently, as if he were still here. There may not be one of you, though you stood at his grave but yesterday, who thinks or fears that *he* also is soon to die. Why is this? Why do the nearest, the most sudden and sorrowful deaths add so little to the conviction of our own danger? It may be a part of God's design. But if it be, it is that we may use, and not abuse it. If you are thus saved from fear and useless foreboding, neglect not *duty*. Be calm, but be diligent. Trust, but also serve. Wait your time; and think of life rather than death, if you will; but be ready. Be ready for all things; resolved to use time, to fill life, to consecrate health, to be faithful to friendship and affection, true to your living selves, true to God, and Christ, and the prayers of the departed, and the hopes of the surviving. Live your *whole* life, and reflect that that life, which tomorrow may change, is the life of eternity. E. B. H.

OBJECTIONS AGAINST MIRACLES.

THOSE who have discussed "the miracle question" seem, very often, to have hazarded many sweeping statements. Let me specify a few instances, where qualifications would be serviceable.

It is not true, to the length and breadth of the common assertion, that a belief in a miraculous agency through the intervention of superior spirits, good and evil, was common throughout the Heathen world. This opinion seems to have been disowned by the most intelligent Romans, and was treated very slightingly, at best, by many Grecian writers. It may perhaps be put in the same catalogue with the popular superstitions connected with the class of men called *mathematici*, magicians who pretended to foretell the future by ciphers, diagrams, &c. Now these men were often banished from Rome as impostors, though, favored by the populace and by the more superstitious among the cultivated, they as often returned. *Farmer*, in his valuable work upon miracles, proves by numerous references, that before and after the promulgation of Christianity the opinion under consideration had been discarded by the most distinguished Greek and Roman writers. Pindar, Sophocles, Horace, Cicero, Seneca, Livy, Tacitus, Pliny, and Quintus Curtius are mentioned, as opposed to it. It is true, that in the middle of the third century, with the revival of Polytheism and the return of the ancient religious zeal, even the scholars among the Heathens believed or pretended to believe in miracles wrought through the interposition of good spirits, in other words, in the science of theurgy. They affirm too, that the devil may send his messengers clothed in power. Indeed it is not long since this notion ceased to prevail in the Christian Church. Cudworth in the 17th century, speaks of the logician Apollonius of Tyana, as an emissary of the adversary, sent to rival Jesus. However, before the middle of the third century Christianity by appealing to its miracles had gained a firm foothold. Still, as the multitude were not, like the philosophers, enlightened upon this matter, their belief in the power of evil spirits must often have destroyed entirely the effect of an appeal to the simple argument from miracles.

Again, we must not suppose that the rule of appeal to miracu-

lous evidence was defined in the minds of all with perfect accuracy, or even with tolerable exactness. Logicians are always a small class, and this was not the age of logic. The men of that day had not read the *Criterion* of Douglas, nor the famous trial sentence of Paley. They could reason,—unphilosophically enough, to be sure,—"When the Messias cometh, will he do *more* miracles than this man doeth." Insufficient evidence brought them within reach of better.

In the view of some, to take one more instance, a miracle, no matter before whom exhibited, must be all in all, sure to persuade. But the crowds that listened to the Apostles and to their successors believed that *evil* spirits could work miracles. Unless then they had been able to draw a distinction, and a broad distinction too, between the doctrine of the Saviour and that of many pretended teachers, they could not have been won to Christianity. The supreme virtue of the *faith* satisfied them that the Saviour was not an impostor; and still further, converted an otherwise indifferent circumstance into a sufficient proof of a point which could in no other way have been satisfactorily established, viz. that he, who certainly was not a deceiver, had not himself been deceived. And here the strength of Christianity lay, in that which might have seemed to those of little faith its weakness, viz. its purity and sublimity, its intolerant and uncompromising energy, its hatred of all idols, its declaration of utter unmitigated hostility against all the works of the spirit of evil, its supreme devotion to truth and spiritual beauty. When the Gospel trumpet gave forth its certain sound, even the forces that had been allied to impostors flocked to the Gospel standard. These words of the Master, men said, must be truth, and God, to assure us of it, has empowered him to display signs and wonders. And how nobly is the Divine origin of our religion attested by that sublime faith—that assurance, which, though embarrassed by the superstitions of the age, will not hear talk of doubt—with which the early converts to Christianity ascribe the miracles of the Saviour to the God of truth, and the miracles of Paganism to the father of lies. They believed in the interference of demons in the affairs of men, yet had they a sure criterion by which to distinguish the true from the false, and to gain strength from the former. They hesitated not to believe, if need were, in

a whole universe of demons, but they would not allow that one of them, even the bravest, ever raised a finger in the cause of Christ. It was the hard-hearted and faithless Pharisees who objected,—Thou castest out demons by Beelzebub their prince. Well did the Master caution them concerning "blasphemy against the Holy Ghost." Doctrine and miracles combined must convince all, everywhere, unless the mind be diseased morally or intellectually. Miracles alone were not at that time sufficient, nor, even when within the cognisance of the eye, so important evidence as at present; yet without miracles the doctrine would not then have gained a hearing from the thoughtless, (and, whether then or now, the sinful;) and then, as now, the sinful would not have been aroused, and the prophet had lacked his fit external accompaniment—the train of wonders and mighty signs.

Let me leave this matter by asking those who reject miracles utterly, and would have it that the Saviour did not appeal to them, to consider this passage: "An evil and adulterous generation seek after a sign, but no sign shall be given to them, *except* the sign of the prophet Jonas." They were addressed then by one stupendous miracle,—one which, even beyond the others, no foolish cavilling could set aside. R. E.

OUR SAVIOUR'S EXCLAMATION ON THE CROSS.

A SERMON, BY REV. HENRY A. MILES.

MATTHEW XXVII. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

I PROPOSE, in this sermon, to attempt to ascertain the meaning of this exclamation, which our Saviour made upon the cross. Some may think that all inquiry upon this subject is unnecessary. They may say that these words are just as simple as any words can be, that their meaning is obvious, and so plain as to require no explanation *whatever*. They may ask us to reflect for one moment

upon the situation in which Jesus was now placed,—his ministry brought to a sudden end by a most cruel and ignominious death, his disciples having forsaken him, all but the beloved John, his religion, so far as then could be seen, without any permanent foothold in the world, and his labors and teachings and privations appearing to all human eyes to have been in vain; and as he hung there upon the cross, helpless, enduring that cup of agony which he had prayed might pass away from him, surrounded by those who having scourged him and nailed his hands and his feet and pierced his side were now adding insult to cruelty, and enclosed on all sides by that thick darkness which hung over the scene like the frown of the Almighty, is it any wonder, they may ask, that Jesus for one moment mistrusted the favor and presence of God? Tempted in all points as we are, was it not natural, they may inquire, that in the fiery trial through which he passed he should be visited with one doubting thought? They may point us to the scene of his temptation when he entered upon his public ministry. We believe that tempting thoughts then crossed his mind; is it any more strange, they may ask, that one should now arise in the agony and desertion of crucifixion? That it should, does not in the least detract, they may tell us, from the perfection of the Saviour's character. On the other hand it adds to it, since it shows that he had power so quickly to repress the thought, and to recover the calm confiding tenor of his mind. While, as they may further insist, when we look at Jesus on the cross, and see him in the hour of his bitter agony expressing a fear of God's having withdrawn his favor from him, a fear so strictly human, which in the moment of our severe trials *we* are so apt to cherish, we cannot but more deeply feel that the Sufferer on Calvary did really possess our nature. We see the force of those words of Scripture,—he "was touched with a feeling of our infirmities." He knows then how to pity us, and how to make allowances for us. Thus he is made more truly the object of our sympathy, and the pattern for us to imitate.

Here then, it may be said, is the true interpretation of this passage. Its meaning is plain and obvious, such as every one perceives upon first reading of the text. The words, "My God, my God, why hast thou forsaken me," are not to be understood

as the cry of despair; nor as the expression of a belief, that he was no longer under the care and overruling Providence of his Father in heaven; nor, yet again, as a prayer, as if he had said, 'Let it not appear that thou hast forsaken me,'—an interpretation which some have gratuitously put upon them, although they have not the least form or appearance of a petition. They were the mere utterance of a momentary fear, extorted by the extremity of pain, and such as the most perfect beings we know on earth are liable for an instant to feel. That Jesus should have felt it does not lower as they think our idea of his character, nor make him any the less dear to our hearts, or the perfect example for our guidance.

I suppose that I have now given you that explanation of my text which the majority of intelligent Christians believe to be the right one. Perhaps it is the right one. If any of you are satisfied with it, and think that you find in it interest, comfort, and spiritual encouragement, I would do nothing to weaken its force. For *you* it is the right one, and with your feelings I should myself read the passage and understand it as you do.

But there may be those to whom our Saviour's exclamation on the cross may appear in a very different light. They may feel that the common explanation of it ascribes to him a sentiment not in harmony with the whole tenor of his character and teachings. As they read the words of the text in their Bibles, it may be with some surprise, that such should have fallen at any time from Jesus' lips. Persons of this description may find more interest and truth in another interpretation of this passage which has been given by some commentators, and which I shall now proceed to lay before you.

In order to understand it, there are one or two considerations that must be premised. We must recollect how different ancient times were from modern in the comparative number of books in general circulation. Before the art of printing was invented the making of a book was of course an undertaking of immense labor, and hence the number of different works composed would bear but a small proportion to the number with which *we* are supplied. But for this very reason a book once written would be an object of great curiosity. It would be much more thoroughly read than a book is now. Copies of it could be more easily made than a new work could be composed. Hence there would be a familiarity among

readers with its doctrines and views, and even its modes of expression, which it is impossible should be realized among us. So far did this extend, that we are told that with several classical works the mention of a single line, or in some cases of a single important initial word, was the same as to quote a long passage.

Now with the Jews the only literature which the people possessed was the books of the Old Testament, and with these they were most intimately familiar. The slightest allusion by reference to a prominent word or line brought the whole passage in which they occurred to their minds. Of this we have examples in the preaching of Jesus and his disciples, who often alluded to prophecies by quoting a single line or two, when it is evident that they referred to whole passages with which these stood in connexion. But of all parts of the Old Testament it was the *Psalms* with which the Jews were most familiar. Many of them were written with the view to an easy retention of them in the memory, and the Hebrew youths were continually exercised in learning to repeat them by heart.

Bearing these facts then in mind, let us apply them to the purpose for which they have been adduced. The words, "My God, my God, why hast thou forsaken me," are the first words of the twenty-second Psalm. It is a psalm which describes the situation of one who appears for the present in distress, deserted by God, by his friends, insulted and overwhelmed by his enemies, who has nevertheless the utmost confidence in God, and the strongest assurance of his own future prosperity and peace. Let us look at a few verses of it, and see how vividly they describe the situation in which Jesus was now placed. "My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my cry? All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him. They gaped upon me with their mouths, as a ravening and a roaring lion. They pierced my hands and my feet; they part my garments among them, and cast lots upon my vesture. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee, and thou didst deliver them. Be not far from me, for trouble is near and there is none to help. He

hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried he heard him. My praise shall be of thee in the great congregation, I will pay my vows before them that fear him. All the ends of the world shall remember and turn unto the Lord. They shall come and declare his righteousness unto a people that shall be born, that he hath done this."

I have not quoted these verses precisely in the order in which they stand in the psalm, and beside these there are one or two other verses that are not as applicable to the situation of Jesus as these I have repeated. But who can fail to see that, taken as a whole, it most graphically describes that situation, as if written on purpose for it, and represents him as suffering, insulted, nailed and pierced, yet all the while patiently and serenely confiding in God. There is no other passage in the Old Testament that describes that situation like this, and when we take into account the habit of the Jews of referring to whole passages by quoting only a single line, is it at all difficult to believe that when Jesus, faint and weak and capable of uttering but a word or two, said, "My God, my God, why hast thou forsaken me," it was the same as if he had said, 'Now is the psalm beginning with these words applicable to myself?'

I have now presented you, my friends, with two different interpretations of the words of my text. I have already intimated to you which of them I prefer. Allow me to offer one or two reasons for thinking that Jesus applied the words of the Psalm to himself, and then to conclude with a single reflection which the subject may suggest.

I think I see one reason for believing that our Saviour referred to the twenty-second Psalm, in considering the effect of the exclamation upon those who crucified him. Along with the Roman soldiers there went up to the Mount of Calvary Jewish chief priests, and scribes, and elders of the people. They mocked him, saying, "If thou be the Son of God, come down from the cross, and we will believe in thee; he trusted in God, let him deliver him now." If then our Saviour, speaking as he did in the common language of the Jews, uttered a fear that God had deserted him, is it not *probable* that his enemies would have noticed a confession like this?

With what eagerness would they have caught at what, if the common interpretation of this text be correct, might well have seemed to them an acknowledgment from his own lips that their victim was a self-deluded man, forsaken of God,—an acknowledgment which must have provoked anew their bitter insults, as it would have seemed to justify the whole course they had pursued. But instead of this, we find there were some who pretended not to know what he said, putting a word into his mouth, which in the original is different and in sound unlike that which the Saviour uttered, thus making mockery of his words, and turning them to mean something else. How irreconcilable this conduct with the supposition that Jesus manifested any fear, or expressed any doubt. But if, as we have supposed, he applied to his own case the words of that Psalm, no wonder they tried to destroy by a silly jest the effect of language which described in such withering terms their wickedness and guilt. Now nothing can be added to the force of this consideration. It seems to be of itself almost decisive; for the conduct of those Jewish persecutors appears wholly inconsistent with one method of interpretation, and wholly consistent with the other.

But let us look to another consideration. The supposition that our Saviour applied the words of the Psalm to himself, harmonizes much better with all that he said while on the cross. With the utmost self-composure, and in the spirit of an undying affection, he commended his mother to John, and the beloved disciple to his mother. He assured the penitent thief, that that very day he should be with him beyond the grave. He prayed for his murderers,—"Father, forgive them, for they know not what they do." He resigned his soul to God,—"Father, into thy hands I commend my spirit." He announced the fulfilment of his course,—"It is finished," and bowed his head and gave up the ghost. Throughout all this we see one character; it is that of the most entire self-possession, the most calm resignation, the most perfect confidence in God. To introduce into this scene any expression of fear, of mistrust, who does not feel that it would jar with all the rest, and be entirely out of harmony with every other word that fell from his lips? But on the other hand, that, in the self-composure which he maintained, his mind should go back, and apply to himself those

striking words of David, which represented him as to appearance deserted by God as he was overpowered by man, yet amidst all with calm patience and hope trusting in the Lord—we feel, we cannot help feeling, that this is in keeping with the whole scene. The oneness of his character is preserved. We feel like exclaiming with the Centurion, "Truly this was the Son of God."

Once more, the interpretation of the text which I have preferred frees our Lord's character from the appearance of any weakness. To have one doubting thought of the supporting presence of God would not indeed have been a *sin*. He "knew no sin."

> "Evil to the mind
> Of God or man may come so unapproved,
> As leave no stain behind."

But to have uttered that doubt in the words of the text, understanding them in the sense in which they are generally received, to have felt though but for one instant of pain that the all-supporting arms of his Almighty Father had been withdrawn from him, would seem to me to have the appearance of a *weakness* which I cannot ascribe to the Son of God. What! he who taught us that the hairs of our head are all numbered, that not a sparrow falleth to the ground without our heavenly Father's notice, and who said of himself that he dwelt in the bosom of the Father, did he, though in the moment of his sharpest trial, feel that God had forsaken him? No—it could not have been. How many, by that faith which Jesus taught, and lived, have been raised above all the pains and sufferings which man can feel. They may have been cast down, but not in despair; they may have been persecuted, but not forsaken. Martyrs have gone to the stake, and while the flames have curled around their scorching limbs, they have thought only of His presence who has said, "I will never leave thee nor forsake thee." It was not less than this with *him* in whose cause they yielded up their breath, and through whom they received their strength. I know we cannot tell how much Jesus suffered, what agonies filled his heart when he died for the sins of the world, and darkness, as of earth's day of doom, settled on all around. But those trials would sooner have torn his heart from his breast than taken from him his confidence in God, or given him one momentary fear or mistrust.

I have now presented two different interpretations of the text,

and offered some reasons for choosing one of these rather than the other. But you will judge for yourselves. Meanwhile, there is one reflection in which we shall all I think agree,—that the example we have now been considering should be our guide in bearing the trials which we are called to meet. Though nothing whatever compared with his sufferings, yet who of us does not meet with some affliction,—pain, sickness, disappointment, or the pangs of bereaved love. Let us look to him, "the Author and Finisher of our faith." Here is a willingness to suffer, if such should be God's will, and to suffer with a trusting and cheerful heart, which should rebuke our impatience and fretfulness under the chastising hand. Do you think that one mistrusting fear shot across the peaceful heart of the Saviour? Learn like him, then, to hush at once every murmur and to quiet every doubt. Not for one moment keep them present in your heart. But if you take the other view of the text, which I have now presented, the lesson is the same, but it is, I think, a still higher and sublimer virtue for us to imitate,—a love which shall never know a fear—a confidence which no suffering, not the ruin of the world, can shake.

LETTER TO A SUNDAY SCHOOL TEACHER.

My dear friend:—If I rightly understand your request, you wish my opinion on the subject of Sunday Schools in general, and some advice on your own particular duties as teacher in a Sunday school. On the first matter I can only touch briefly at present. I am too much interested in the latter to neglect this opportunity of entering somewhat fully into it. I am glad to hear of your doubts and fears as to your fitness and success. It is not an easy task in which you have recently engaged. If you thought it so, if you were full of sanguine expectations of the good you were about to do, I should be almost sure of your failure, either consciously or unconsciously. You would either be speedily discouraged by not meeting results equal to your expectations, or you would labour on with a self-satisfaction which would preclude improvement, in an

unblessed ignorance of many evils that should perplex and rouse you. Either way your career would soon be ended, or ought to be. But I believe that you have not engaged in this work hastily, from mere impulse, under one of those occasional convictions of duty which make young people try to be useful by fits and starts. And being modest as well as deliberate, and habitually anxious to do good, you have these proper misgivings; you expect difficulties, and of course I trust will be prepared to overcome, or at least to struggle against them.

The Sunday School system has been so long in operation, that its advantages need no comment. But we all perceive that here, as everywhere, good comes not unmingled with evil. And with regard to the subject on which you consult me first—the Sunday School generally, I would say that a really ill-conducted Sunday school would seem to me a worse evil in a parish than none at all. But it is my belief that few, if any, are so ill-conducted as to make dissolution advisable, though I have heard dissatisfied parents and teachers say so. The evil generally lies in some quarter that can be reached, and all should exert themselves to find its true seat, and remedy it.

The coldness and neglect of the pastor will injure a Sunday school. The superintendent may want energy and tact. Both of these are delicate matters; but those who have the good of the school at heart should be deterred by no respect for individuals, from using all proper means for its resuscitation. The pastor should be appealed to privately, but most earnestly. It is true, the school will thrive without much direct aid from him, if all others connected with it do their duty faithfully and judiciously. But if it be suffering from any cause, he should come to the rescue; and to him let the most pressing application be made. If he be truly a pastor, he will not fail to extend his help to the lambs of his flock on an emergency. The very novelty of seeing him, in the midst of his engrossing labors, yield a portion of his time, strength, intellectual powers, and affections to this work, will give it a new impulse: and he need not become a teacher to effect this. If the superintendent be unpopular, his usefulness must be seriously impaired, and he ought in common kindness to be apprized of the *fact. The office* has no temptations. No man will undertake it,

except from a sincere desire to be useful; and a hint from those whose judgment he can trust will induce any man to resign it cheerfully for a private class, hoping that another individual may be found, possessing whatever qualification he may want. It is no disgrace not to be that rarely gifted being, exactly fitted to be the superintendent of a large Sunday school.

On the other hand, the teachers may be in fault, and both pastor and superintendent may be unjustly blamed. It behooves them therefore to examine all complaints as fairly as possible, before yielding to them. A querulous, fault-finding disposition sometimes creeps in among a set of teachers, and it is a canker at the core. If suffered to govern in the school, the superintendency will pass from hand to hand; there will be perpetual changes in the arrangements; the pastor will be kept in constant and cruel perplexities; criticism, inattention to regular duty, and an unchristian spirit will rapidly bring on disorganization.—I trust therefore, that in the school which you now enter there is general interest and perfect harmony. And I must add, I trust there is strict discipline. This is as necessary in the Sunday school as in common schools. Children carry the same nature everywhere, the same impatience, restlessness, and playfulness. It is vain to expect that these can be counteracted by the solemn nature of their duties at the Sunday school. Some are too young, some too thoughtless, some perhaps as yet too vicious, to be impressed as they should be. Among boys too, particularly, there will be liberties taken with all order, unless the discipline be so strict that a slight deviation becomes apparent. There will be breaches of decorum in entering and leaving school, unless forms are adopted by which they can be almost surely prevented. I think myself that each class should go out separately, and be accompanied by its teacher. The hustling which takes place as boys hurry from Sunday school, their loitering to play between the school and the house of God, are painful to spectators, and injurious to children.

But instead of discussing the Sunday School generally, I would rather address my remarks to you personally.

I will not speak of the sacredness of your task, of its religious character and responsibilities. If you do not feel these deeply, you have no right to assume the teacher's seat. But I have won-

dered, when I have seen those whom I knew to be thus impressed at times, behaving with an unseemly levity within the walls of the school, in the very presence of their pupils. Remembering your cheerful temperament, I would urge you not to let constitutional vivacity obtrude itself so unbecomingly into a consecrated place. I would advise you on entering the school to pass directly to your seat, and there wait quietly for your scholars, if they have not arrived. Never let them wait for you. Do not engage in conversation with other teachers except on necessary business, and that as briefly as possible. I have seen a Sunday school, before the exercises commenced, resemble a lounging-place, a public exchange, a conversazione. Example in this matter is no light thing to your pupils. And so with regard to the various regulations and exercises of the school; it is for you to set your scholars an example of cheerful conformity and deference. In order to interest children, it is right to avoid all austere gravity, which may give them gloomy associations with the school, may repress the flow of their confidence towards you, and act as a barrier between you and them. You want to draw them near to you, that you may draw them near to Jesus. But I have seen young teachers, having this object in view, go to the dangerous opposite of this austere gravity, and indulge in gay chat, nay, in actual laughing with their pupils; thus—to say nothing of higher considerations—forgetting themselves what children are always ready to forget, dignity. Be familiar, but never undignified. It is one reason against accepting very young persons as teachers, that they find peculiar difficulty in observing this delicate line as to deportment. Laughter in teacher or pupil can seldom, if ever, be excusable. Sometimes an anecdote may be brought in, which may claim a smile; but as all anecdotes here used should be in illustration of some serious truth, the merriment cannot be suffered to proceed far; the teacher's duty requires her, as soon as possible, to fix the attention of the pupil strongly on the lesson taught by the anecdote.

So, too, it is an object to induce the children to make their own observations. You wish to learn their characters, to what impressions they are most susceptible, what opinions they have already formed on various matters of religion and duty. For this purpose *you must* not only let them, but encourage them to talk to you.

But here comes the difficulty which has proved a stumbling-block to the inexperienced;—how to keep childish loquacity within due bounds, how to prevent your scholars from wasting the precious moments in which you are together, while you strive to attain the above-mentioned useful freedom of intercourse. Individuals in each class will be disposed to run into irrelevant anecdotes and discussions. You must hold yourself on the watch for this danger. To meet it wisely requires a tact which perhaps experience alone can give. I would not have you hold them by too short a tether to a stated subject; great freedom in this matter is advisable. Your pupils with their lively fancies may lead you into desultory conversation, more useful than any premeditated teaching or discussion: but see that the conversation *be* useful. Remember that it is for you so to control it; if imperceptibly, so much the better. But I charge you to take care, lest your class get into that bad habit of prattling idly to their teacher about anything and everything. It will injure their mental discipline as well as your religious influence, and make them troublesome and unprofitable scholars. As to their talking with each other, I hold it to be seldom allowable, if at all.

And do not let them in these conversations,—for you perceive I have great faith in your instructing by conversations,—do not let them throw out crude notions on important subjects, as bright intelligent children are apt to do, without sifting their remarks carefully. Lead them to examine their own sentiments, and find how much is mere *parrotism*, how much genuine opinions and feelings. Encourage no eccentricity and undue boldness of thought, under the impression that it is originality, independence, or genius. Watch against the love of display, which, I am forced to confess, I have seldom seen more apparent anywhere than in a Sunday school; and, where you find it, never encourage that child to talk and show off. Quietly and imperceptibly, if possible, but never openly and harshly, repress a fault so unpleasant in the future man or woman, so pernicious to true piety.

There is another point which has lately assumed so much importance that I cannot pass over it silently. You may have a taste for speculation, or a thirst for progress, for new light, which has led you into the adoption of what are called new views in regard to the

Sabbath, the ordinances, and other important topics. That you have a right to indulge a taste for speculation, is undeniable; and this is not the place to discuss whether that right has limits. That you have a thirst for spiritual progress is a hopeful and glorious indication, and this you will undoubtedly strive to awaken in your pupils. It is one of the greatest objects of your toil. But with regard to the fruits of your speculations, the new views you may acquire, it appears to me you have some things to consider, before you suffer them to form a part of your instructions. First, there is your pastor, and there are probably other friends, whom you must acknowledge to have minds as anxious for truth and as capable of perceiving it as your own, perhaps more capable of reasoning correctly. With these you have ample opportunities of discussion, and topics of such interest may find their proper place of introduction in private conversation with such individuals; with those whom you consider your equals, if not your superiors, in ripeness and gift, both intellectually and spiritually. If you cannot convince fair, intelligent, discriminating minds, every way as well qualified as yourself for the argument, then, in all Christian humility, distrust yourself. You may not be able to feel or believe otherwise than as you do, and of course cannot then be blamed for feeling and believing so. But beware of over-rating your own mental powers; remember that, however good, they may not be well-balanced; believe that you may be wrong. And be not hasty to teach as established truth, to young minds, that which you cannot prove to intellects willing and competent to receive it, if it be true. It may be taking an ungenerous advantage of your position with regard to these young spirits. If in after years, when your own mind is clearer and riper, you should find you have held and instilled errors, you may have cause to repent your self-confidence and precipitancy.

This will require self-denial, for new views take strong hold on those who have imbibed them, often assume a disproportioned importance, and seem to the recipients to be doing *them* much good, and of course likely to benefit all whom they reach. It will be hard to refrain from teaching what you think is actually making you yourself better; such teaching may assume to you the aspect of *a duty*. But remember how boundless is the field of old estab-

lished truth. Could you spend far, far more time than you now do with your pupils, it would not half suffice for that which you ought to do for them in awakening the love of God, Jesus, and active virtue, in ways that have long been practised by the wise and good with success. It would not suffice you for teaching and making them feel old principles, and such pure, uplifting religion as none dispute. Why seek to do more, till you have done this? This can excite no painful misgivings in yourself or others, can alarm no sensitive Christian parent or friend. It ought to satisfy your most conscientious aspirations, as doing unmingled good. It will last you, and keep you busy and ever-blessing, until the things now doubted are made plain to all wise and candid minds, or till you lose the dubious and perplexing in the blazing light of a brighter world.

Accept these hints for the present. When I can command time, I may still farther respond to your request. L. J. H.

EDWARDS AND CHANNING,

THE MASTER MINDS OF NEW ENGLAND THEOLOGY.

THE history of New England is identified with religion. Seeking a free home for their faith, our fathers upwards of two centuries since came to these shores. During the first century no such marked divisions as now exist between different churches were known, although the causes of all subsequent controversies existed in the germ. Then, as in all ages, there was a liberal party and a rigid party, although they were distinguished from each other more by their general spirit than by any exactly defined doctrines. It was not until the first century had passed, that the impending separation became obvious. The visit of Whitefield to New England and the labors of Edwards brought the doctrines of Calvinism so strongly to view, that great numbers in the Orthodox ranks rejected them, and the many not connected with the churches turned from them with repugnance. Still there was no open separation. Rigid Calvinists and liberal Arminians interchanged with each other, not-

withstanding the widening chasm of opinion. The liberal movement meanwhile went on with power, although it was not until long after, that the name Unitarian was adopted by the Liberal churches. Only within thirty years has the separation been complete, and have the Orthodox excluded Unitarians from their fellowship.

It would occupy a large space to speak minutely of the actors in the movement that has resulted in this separation. We shall gain a better idea of the character and contrasts of New England theology by confining our attention to two saintly spirits and gifted minds, who stand as the best representatives of the two great schools of divinity. I mean Edwards and Channing. Looking back upon the religious history of New England, these two names tower above all others and draw the mind away from observing lesser heights. Edwards and Channing! Our Orthodox brethren will unanimously accord to the former the place that we assign him. The voice of our whole denomination will bestow upon the latter the same high position; and the whole age, countenancing our partiality, will grant him the highest name as an eloquent writer and a Christian moralist. In our estimate of Channing we would not undervalue the other noble minds who have cooperated with him. Freeman had as pure a purpose and as uncompromising fidelity to conviction. Buckminster had even more of pastoral persuasiveness and of classical and biblical learning. Holley had a more brilliant elocution and dazzling style. But Channing stands unequalled in depth of insight, height of spirituality, and breadth of sympathy. With singular simplicity he unfolds the great elements of Christian truth and duty, and addresses them to the soul in language so clear and unaffected, that we forget its matchless eloquence in its unstained transparency. Clear thought, and fervent feeling, earnest faith and tender charity combined with rare qualities of style to place him at the head of the Liberal divines of the age.

We need not dwell minutely upon the points of contrast in the religious opinions of the great men now before us. A brief glance at their views of the main doctrines of Christianity—their views of God, of man, and of Jesus Christ must suffice.

In their modes of contemplating the Deity, Edwards and Channing differed widely. The former looked upon him chiefly as a

Sovereign, the latter chiefly as a Father. The former dwelt most upon the inexorable decrees of the Almighty, which must be executed without regard to human will, and which had elected a portion of the human race to eternal blessedness, and of course doomed others to endless woe. The latter dwelt so fondly upon the mercy of the heavenly Father, as always to see parental love over-ruling the destiny of men and calling all to receive the proffered pardon. Both acknowledged justice and mercy as the great attributes of God. Both believed in a fearful retribution for sin, both in this world and the world to come. But the one deemed that justice required the eternal death of every soul, not supernaturally regenerated; the other believed that Divine mercy remembered the welfare of every creature, and that even in its heaviest retributions the hand of the Almighty is guided by parental mercy.

They also differed in their views of the nature and mission of Christ, while both loved him as their Saviour with an affection that was almost a passion. The one looked upon Jesus as literally God, the other regarded him as a heavenly being—not God—but Divine, because the Father was always with him. The one looked for salvation to the death of Christ as satisfying the justice of God and reconciling God with man; the other found salvation in Jesus as exhibiting the Divine truth and love, and as drawing men to the Father by the holy spirit which he has sent forth. The one most glorified the official rank, the other the spiritual character of Jesus; whilst both trusted in him as the only Saviour.

They differed perhaps still more widely in their estimate of human nature; not so much indeed in respect to what man ought to become, as in respect to his native capacities and eternal destiny. The one looked upon man as by nature totally depraved, and unless supernaturally regenerated as much an object of abhorrence to God as a deadly serpent is abhorrent to us. The other regarded man as born with dispositions and faculties capable of making him, according as they were used, either a spirit of light or a creature of darkness. The one regarded all who had not become regenerate and holy in this life as doomed to eternal woe. The other, while he insisted upon retribution for sin in the future state, could never maintain that the future retribution must necessarily be an endless and hopeless misery. Whether the pains and penalties

of wrong doing "will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question," he maintains, "on which Scripture throws no clear light. On this and on other points, revelation aims not to give precise information, but to fix in us a deep impression, that great suffering awaits a disobedient, wasted, immoral, sinful life."

Their different views of the Church gave a practical exhibition of their theological opinions. Edwards was more prominent during his life for his views upon the proper qualifications for church-membership than for his general system of divinity. He regarded the Communion as establishing a rigid test of Christian character, which was to be applied by the communicants to the examination of all candidates, and by which they were to be pronounced as on the way to heaven or to hell. Channing regarded the Communion as a commemorative rite addressed to the hearts of all who have love for Jesus, and who wish to be cheered by sympathy and strengthened in faith. He could not allow to men the power of sitting in judgment over their brethren, or of deciding upon their acceptance with God, or their right to the privileges of his sanctuary.

The contrasts in the characters of the two men resembled those in their doctrines. As a minister, Edwards carried with him the air of an ambassador of the dread Sovereign of the universe, and exhibited an austerity that inspired awe and made him an object of dread, especially to the young. When he entered his sitting-room, his own children rose up in token of reverence. Channing seemed ever as the minister of the heavenly Father, and he spoke in a tone of brotherly sympathy that had a charm for all hearts, and made the young forget his greatness in his tenderness. Both had capacity for investigating the highest themes of divinity. But the one had more of the logical acumen of a Paul, the other more of the spiritual insight of a John; the one excelled in close deduction, the other in breadth of moral vision.

Yet much as they differed, in much they agreed. Both carried their moral treasure in a fragile vessel, a feeble frame. Both uttered their discourses in the simplest manner, without show of oratory. Both were beautifully spiritual in their lives, and seemed to *breath an atmos*phere of holiness. Both loved God's word and

works. Both loved nature, and to them creation was full of sweet visions of heavenly beauty and Divine love. Yet each was peculiar in his contemplations of nature and showed his ruling characteristics. The young Calvinist, bred on the banks of the Connecticut, owned the majesty of God in his works, and the insignificance of man. "There seemed to be," he says, "as it were a calm, sweet cast, or appearance of Divine glory in every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I felt God, (if I may so speak,) at the first appearance of a thunder storm; and used to take the opportunity at such times, to fix myself in order to view the clouds, and see the lightnings play and hear the majestic and awful voice of God's thunders, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it seemed natural for me always to sing or chant forth my meditations, or to speak my thoughts in soliloquies with a singing voice." On the shore of the Atlantic the young apostle of soul-freedom learned too to see God in nature. "There," he says, "I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confessions. There in reverential sympathy with the mighty power around me, I became conscious of power within. There struggling thoughts and emotions broke forth, as if moved to utterance by nature's eloquence of winds and waves." Both were at once bold in stating their convictions, and humble in claiming honor for themselves. Both consecrated great powers to the Cross, and both confirmed their native strength by rigorous mental discipline. The last time I heard Channing speak in public, he paid a noble tribute to his great associate in fame, that was as honorable to the spirit of the giver as to the memory of the object. In the Charge to a young minister at Northampton he said, "I need not in this town urge upon you the importance of study. Can a minister breathe the atmosphere in which Edwards lived, and content himself with taking passively what others teach? I exhort you to visit the spot where Edwards brought forth his profound works; and let the spiritual presence of that intensest thinker

of the new world and of the age in which he lived, stir you up to energy of thought. His name has shed a consecration over this place. In many things indeed you differ from him; but you will not therefore reverence the less his single-hearted and unwearied devotion of his great powers to the investigation of truth; and in the wide and continued influence of his writings you will learn that secret study, silent thought, is after all the mightiest agent in human affairs." What generous homage from one great thinker to another. Both now dwell in a realm where such Catholic charity stands in no rude contrast with bigotry and exclusiveness, but where all true souls belong to one communion.

To that realm they have gone, but their works and their memory are still with us. Blessed be the memory of them both. We will not disguise our partiality for one, but still let us repeat,—blessed be the memory of them both, and long may their good influences continue. We cannot spare the works of either. They have done more than all others to form the theology of New England and to give it the depth and freedom that have drawn the admiration of the free and the suspicion of the bigoted in other parts of our land. The metaphysical depth of Edwards has given an intellectual cast to New England Orthodoxy, that contrasts very favorably with the fanatical ravings of Southern and Western zealots; whilst the lofty spirituality that lies hid under his stern dogmas, like the warm juices within the gnarled oak, has joined with recent influences in moderating Orthodox dogmatism and giving a liberal turn especially to the younger Orthodox clergy. His treatises should be read by every liberal inquirer. They will teach the bigot to be ashamed of affirmation without argument, and will show the free-thinker the folly of speaking even of Calvinism with contempt and of mistaking flippant anti-orthodoxy for rational faith. They will convince the philosophical student of New England history, that a great mind was raised up by Providence to check the threatening laxity of faith and keep spiritualism alive until a more rational age could retain its power and purity without its austerity and dogmatism. And Channing! we will not try to delineate his influence upon our theology. It has extended far beyond the borders of our own denomination, and wrought wonders in the camps of bigotry and of unbelief. If Edwards has, more than any other

man, given New England preaching its metaphysical character, Channing more than any other has widened its sphere, connected religion with daily life, and relieved the dryness of deductive argument by freshness of sentiment, beauty of imagination and variety of illustration. His influence combines with the tendencies of the age to give the freer tone that marks the more generous minds among the younger Orthodox theologians. It may be seen in the writings of the freest of them all.

"We bow down," says Professor Park, in speaking of Edwards, "before this father of our New England theology with the profoundest veneration. We read his precious volumes with awe and in tears. We are so superstitious that we almost fear to be called profane for lisping a word against the perfect balancing of his character. And yet we cannot help wishing that he had been somewhat more of a brother and less of a champion; that he had left his book on the Will just as large as it is, but had made his book on the Affections and sentiments more comprehensive and full; that he had been a little more like one on whose bosom we might lean our heads at a supper, and a little less like one standing in the gloom of solitude and awing down every weakness of our poor nature. We do want a theology that will not frown with too great austereness on every playful sentiment, nor disdain all communion with those things which hard-nerved men call "innocent follies," but which were designed by him who remembereth our frame to make the intellect more pliant and versatile, the manners more polished and the whole man more human."

The defects thus pointed out by this Orthodox professor show no trace of themselves in Channing and his school. Alike in grace of style and in the graces of humanity his works far surpass those of the great Puritan, and have done much to modify the prevalent faith. His works should have a place in the library of every clergyman. They have a cherished place now in many a home where theology is seldom welcomed for its own sake, and where it must come in robes of literary beauty and character of philosophical depth before it can have a hearty reception. Not confined to the circle of religionists, they have spoken to the age and spoken just the lessons that the age needed—the great lessons of piety and charity—of a spiritual faith and a religious humanity.

Channing and Edwards! Their memories call us to him, at whose altar these wise and good men did homage. So widely differing in circumstance and opinion, they were both signal examples

of the Christian spirit. Their deaths were beautiful. Each breathed his last away from his cherished home, and sank to rest in the peace of Jesus. After an unkind dismission from the field of his earnest labors, and after eight years of sojourn as a missionary among the Indians, Edwards took the Presidency of the College at Princeton, but died just after he had entered upon the office. His gentle faith and charity showed no trace of the wrongs he had suffered. The other saintly spirit, without being subject to such an ordeal of poverty and persecution, withstood the severer trial of affluence and flattery; and serenely he closed his eyes to the light of day, as it shone upon the noble mountains of that New England upon whose ocean shores he first had hailed its beams.

May the influence of these sainted spirits remain with us. The Paul and the John of American theology, we need the power of their lives and the discipline of their thoughts. Combined, they will save us from the dangers that threaten us from extreme tendencies—alike from bigotry and laxity, from tyranny and license, and lead us to the pure religion and pure humanity of the Gospel. The last labors of both were characteristic of their lives and important to the ages. Edwards gave us as a parting gift his masterly treatise on Original Sin, and thus spoke to us in death of that evil, which, whether original or not, we find in every heart, and requiring constant watching. Channing's last labor was a love-labor for the oppressed, at once a jubilee and a warning. May God give prophetic force to the words which our departing father uttered as he closed that last public Address. Though often quoted, they cannot be too often repeated. "O come, thou Kingdom of heaven, for which we daily pray! Come, friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to Heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son through the whole earth!"

Swan song of a son of light! Sweet cadence of a life whose [redacted] was a hymn of praise and charity! S. O.

A WORD FITLY SPOKEN.

VARIOUS circumstances have conspired lately to make me think of—"a word spoken in season, how good is it." Most men have hardly thought of the power which right sentiments rightly uttered must exert. Few have yet trembled to think, that they are folding away in the napkin of neglect talents which might make the world around rich and glad and holy. A word seems to us mere breath; like a tear, forgotten as soon as shed; like the glad sunshine of an autumnal sky, enjoyed awhile, then remembered no more amid the gloom of winter's frown; like the sweet music of a midnight serenade, charming a moment the still air and resting as a heavenly harping on the awed ear, then lost amidst the thick-coming fancies of the deep sleep which falleth on man.

We cannot see how a brother may be touched by the arrow of some careless word between the joints of the harness; how a train of thought may spring up at an aimless speech, which the mind that recognizes it cannot but pursue; how a fellow immortal's destiny may be changed perhaps by an idle jest, and the course of his life's current be turned to or away from the overflowing river of the Lord. Yes: even when our dim vision sees no results, and our faint faith expects none, far beneath the outer crust of life such influences are set at work by our feeblest whisper, as reach through eternity; such feelings quickened as may awaken a buried Christ in a brother's soul; such an atmosphere of holiness spread around as will invite down the good spirit of God and bind it about the rejoicing soul!

But, going so far beyond most men's conceptions, I cannot but go a step farther, and illustrate what I mean by a few familiar experiences. We need more such life-revelations. I welcome them from every hand. I rejoice to know the history of any living soul. I am never unwilling to learn how the victim of intemperance has fallen; nor what angel-voice called back the wandering prodigal. I never despise the trembling accents of the young convert, who honestly lays open his heart and lets us see the great work going on gloriously there. And so would I now speak, freely and earnestly.

Not long ago, as I have heard, one, who made it his "meat" to counsel and comfort the poor went to a public dinner; his feelings were all alive with fresh experience of the misery and yet the glory hidden in many a hovel, where the friendless widow by her failing fire finds a friend in heaven, a friend on earth, nearer than all others and dearer than the dearest have been. He unawares began to speak of what touched his heart to those who sat near. By and bye others bent over and listened. The great theme drew him on. He could not pause. He forgot himself, forgot the place. From a glowing heart there flowed in living streams hope for the hopeless, faith in the outcast, love for the friendless, reverence for the most darkened image of God. Before long he felt the unfitness of the theme: but when he looked around, many approving eyes blessed him with their tears, many hearts had feasted as never before at the table of Divine love; many minds, may we not hope, had received enduring, holy impressions, at an hour when no such angel-visitant was looked for, and the gates of the heart stood wide open. This surely was something—Heaven only knows how much. Cold hearts may have been kindled anew at that holy fire, worldly lives touched with spiritual inspiration. Who will not believe and rejoice that good seed was sown?

Again: when Adam Clarke, the celebrated Methodist, was journeying North, a young Roman Catholic lady was entrusted to his charge. He felt pledged not to assail her faith. Once only, while her enthusiastic devotion to what he deemed idolatry was boastfully expressed, he made some slight remark like this,—that there was as much danger of believing too much as too little. And so he left her, expecting never to meet her again. I cannot say that he even looked forward to meeting her in a world of spirits. But what was his amazement many years after, when a lady came forward at one of his evening lectures, reminded him of this conversation, and added, "Your remark I could not shake off; it clung to me like the poisoned garment which the old Heathen felt eating into his burning frame. I found myself weak where I had imagined most strength. I was forced at last to surrender to the truth. My old faith was but an outer garment of pride and ceremony; now I have one full of life and blessedness. I too am a Protestant." Could *Adam Clarke*, after this, question the worth of a word fitly spoken?

An instance of casting one's bread on the waters and receiving it again after many days, an instance of a very common sort, occurred to the writer of this paper, as he entered upon his professional walks. Invited to meet a hopeless inebriate in the family circle he was desolating, from mere sense of duty I went. I was assured there was nothing to hope. In the interview very little was said directly to him, and that little was about the multiplied motives to fidelity pressed home upon him by the interesting ties God had woven about his heart. He did not seem in the least moved. The soil apparently was all stones. Judge then my astonishment at learning after some time, that that night was an era in the drunkard's history: that that night one lost star returned to its appointed orb, to kindle light and warmth and joy and life around. Surely, we are not to pass by any suffering brother as helpless and dead. God's spirit may be now preparing his spirit to kindle with the first spark.

But while we cannot have too much faith in the worth of words fitly spoken, nor be too anxious to send out these good angels with ever-restless feet, let us not forget that there are times and seasons when Providence opens a way and God's voice echoes our feeble accents. Had Adam Clarke pressed home his peculiar views, had he abused his trust and rudely attacked his companion's faith, he would have had, instead of a disciple, a noisy and energetic opponent. The very tale of his illiberality would have been greedily drunk in by many ears, and might have quenched many a better longing. An anecdote illustrating the wisdom of this providence is all I can now offer.

As Dr. P. one morning ascended the steps of his church, to conduct the usual service, he was arrested by the rude address of a notorious atheist. The man demanded in loud tones, how he dared to palm off old wives' fables on the deluded people. The Doctor passed him by. "Why," said his wife, "why not reply to him and defend yourself?" "I wait," said he, "God's time." Had the attack been retorted in such a spirit as it might well have provoked, the man would have rushed on to other insults, and might not have stopped till his nature was thoroughly steeled against all good impressions. But Dr. P. did not forget the man; did not lose the memory of him from his prayers. By and bye the godless one

was smitten. His wife died suddenly; his fireside was desolated. At once the insulted preacher was at his side with a heart full of sympathy, telling him in simplest words how much he felt for him. He did not allude to the past. He only manifested that spirit which prompted his Master's groan at the grave of Lazarus. It was enough. The hardened nature was melted and won. When years had fled, and that devoted servant of God was himself brought very low, that man was as a ministering angel at his sick bed. When the faithful husbandman was mourning that he had done no more and that he had been such an unprofitable servant, "Ah!" cried this renewed soul, "say not so. 'Tis enough you have saved my soul!"

This anecdote appears to me to suggest our duty as the bearers of unpopular truth:—never to fail of a diligent use of every favoring opportunity, yet never to intrude ourselves uncourteously on the unwilling ear; never to miss the chance of dropping a true word, but never to make that word offensive by a spirit of contention, or boastfulness, or display. F. W. H.

PENITENCE.

With humbled spirit, prostrate in the dust,
We own thy chastisements, oh Lord, are just;
Help thou our weakness, dissipate our fear,
We would obey with heart and mind sincere;
Thou art all-merciful—oh spare us yet,
That we no more thy goodness may forget.

By Jesus' life, by Jesus' precepts led,
Nourished and strengthened by the Gospel's bread,
Let us, oh let us at the fountain drink
Of living waters,—else we faint and sink.
Saviour! be thou our Intercessor where
The Father, gracious, hears and answers prayer.

X.

NOTICES OF RECENT PUBLICATIONS.

THE CHRISTIAN NAME AND CHRISTIAN LIBERTY. *A Sermon preached at the Church in Brattle Square, on Sunday, October* 30, 1842. *By Samuel K. Lothrop, Minister of that Church.* Published by request. Boston: 1843. pp. 39, 8vo.

THIS Sermon—or these sermons, for the pamphlet consists of two discourses delivered on successive Sundays—was preached by the author before his own people in the usual discharge of ministerial duty, in consequence of receiving a note from an "old member of Brattle Street Society," in which he was requested "to define his position and opinions as to two points;—first, as to the measure of faith that constitutes a man a Christian, that is, gives him a claim to the Christian name and privileges; secondly, as to the principles of Christian liberty, what are they? how to be applied?" Mr. Lothrop introduces his reply to these questions by remarking on "three qualities of right action," for which the church under his care has "from its institution, near a century and a half ago, until now, been distinguished," viz., independence, liberality, and conservatism. In order to give an answer to the first of the inquiries presented to him, he finds it necessary to consider a previous question,—what is Christianity? And to this his reply is;—"Christianity is a religion of facts. It is a positive and authoritative revelation, resting upon incontrovertible facts." This definition however, he is aware, may not satisfy all, and he therefore deems it proper for him "to glance at the main objection urged against *historical Christianity*, and say a word about the close and inseparable connexion existing between historical and spiritual Christianity, in illustration of the fact, that in proving the truth of the former, that is, the *facts* of the New Testament, the ultimate appeal is made to the same principles of our moral nature that are addressed in asserting the truth of the *moral teachings* of the New Testament, the spiritual realities of religion." The objection which he proceeds to consider is this,—that Christianity, if placed upon

its historical foundation, is made to rest upon an argument respecting "the genuineness and authenticity of the several portions of the New Testament record," of such a nature that few persons can either examine or understand it. But, replies Mr. Lothrop, a similar remark might be made in respect to all (?) other knowledge, and it does not follow from the admission that the proof in any case is recondite or the argument not easily made intelligible, that the knowledge is of no value, or not worthy of reliance. Call this "believing on authority,"—what then? "In most cases this is simply another mode of saying, that you assent to the results of the collected wisdom and investigations of *the whole world*" (?) The over-statement in this passage is corrected by the more exact language in which the idea in the mind of the writer is presented afterwards. Mr. Lothrop however contends that authority, as here used, has little to do with our Christian faith; which "springs mainly from our own moral perception of the true and the genuine in the evangelical record." Here he may seem for a moment to have conceded the point on which the whole discourse is made to turn, for there are those who make this the basis of their faith, and on this ground admit the excellence—the truth and reality—of Christ's character and teachings, but say they cannot receive the supernatural portions of the New Testament. Mr. Lothrop argues that the natural and the supernatural portions must stand or fall together; that if we separate them, we have no ground left for an intelligent and consistent Christian faith. "The attempt to prove the ordinary events of the New Testament record true, to be received and accredited as facts, while the extraordinary are fables and incredible, is desperate; the logic of historic and critical evidence, and the logic of the moral sense alike oppose it."

The way is thus prepared for the answer to the question,—who has a right to the Christian name. Whoever assents to the proposition presented in the statement, that Christianity is a religion of facts, as now explained and justified. "All who stand upon this foundation, let their creed be what it may, if they go to the teachings of Christ, to the New Testament as a record of facts, for authority and proof to establish and sustain their creed, are embraced among the disciples of Christ." On the other hand, "whoever *will not* concede to Jesus Christ and the New Testament an au-

thority different from and infinitely above and beyond what he concedes to any other book or teacher, whoever does not receive Christianity as something revealed by the express intention and special inspiration of the Deity, seems to be wanting in the very foundation of Christian faith. If we give up this idea of authority, special inspiration, supernatural interposition on the part of the Deity in the Gospel message, we give up all that makes Christianity a revelation, *all that gives to it any value and efficacy.*" (?) In this last clause again the writer has been betrayed by his own earnestness we think, into an exaggeration of the idea which he had correctly presented in the previous clause. Mr. Lothrop closes his reply to the first of the questions addressed to him by an apt illustration, borrowed from the relation of citizenship created under the Constitution of the United States, but dependent upon an acknowledgment of the authority of that instrument.

In approaching the second question, which relates to the principles of Christian liberty, a distinction is drawn between *religious* liberty and *Christian* liberty. "The former involves the consideration of man's relations to the community," or the enactments of civil government; "the other involves rather the consideration of man's relations to the Christian Church and the requirements this body may make of the individual." The former point has been settled in this country by the entire disunion of Church and State. In regard to the latter, Mr. Lothrop affirms, that "there must be somewhere a line, a principle separating those who are, and those who are not, Christian believers." According to some persons every one is entitled to the name and privileges of a Christian, who believes the substance of what Christ taught to be true, cultivates the spirit of Christ, and looks upon his character as a beautiful illustration of his teachings and the pattern of that excellence to which man should aspire. But to this description Mr. Lothrop objects first, that it includes too many; "it would embrace a *large portion of the world*" (?) and "all (?) the most noted deistical writers of the last three centuries;" and secondly, that "it overturns the foundations of faith," because our knowledge of the substance of what Christ taught and our acquaintance with his character must be derived from the New Testament, on which however we can place no reliance, if it be not a genuine and authentic

record of facts—if we may discredit the supernatural portions, and in that way discredit the whole. Where then shall we find the line of demarcation? Not, says this discourse, in any differences about Christian doctrine; for "these are distinctions *in*, not *of* Christianity." "The question which is vital to Christianity is, whether the Apostolic testimony be true or false." "The answer then to the question, what is Christian liberty, is, it is liberty to be a Christian. It is liberty to receive the facts of the Apostolic record and testimony—to go to the New Testament as a genuine and authentic history;" liberty to be a Catholic, Episcopalian, Baptist, Trinitarian, or Unitarian, but not liberty to disparage the record, and yet claim to believe in a religion of which we can have no satisfactory knowledge save from that record. This definition many probably will not accept, and we confess that we wish Mr. Lothrop had bestowed more care upon the preparation of the last two or three pages of this pamphlet.

Still we have shown our estimation of the whole sermon by the analysis we have endeavored to give of the views which it contains. It is an able and timely production; clear in its statements and calm in its tone. We have indicated one or two points on which we might differ from the writer; but its main positions seem to us alike true and important, and we hope it will do good in this day of crude and confident speculation.

THE URSULINE CONVENT QUESTION. *The Rights of Conscience and of Property; or the True Issue of the Convent Question. By George Ticknor Curtis.* Boston: Little & Brown. 1842. pp. 40, 8vo.

DOCUMENTS *relating to the Ursuline Convent in Charlestown.* Boston: Reprinted by S. N. Dickinson. 1842. pp. 32, 8vo.

MORE than eight years have now elapsed, since, in the language of one of the Documents before us, "the Ursuline Convent in Charlestown, a seminary devoted to purposes of education, resorted *to by* the daughters both of our Protestant and Catholic citizens, *and inhabited* at the time by about fifty children and ten adults, all

of them females, was destroyed by a mob in the night, without defence, upon one of the most conspicuous spots on the map of Massachusetts." The memory of that outrage has not been impaired by the long interval that has past. Every intelligent and reflecting citizen felt at the moment that wrongs of the most atrocious character had been committed. The sense of the Protestant portion of this city was strongly and indignantly expressed at the public meeting held in Faneuil Hall, on the morning succeeding the devastation; and we know not the individual, though the event has shown that such there were, who did not concur in the sentiments of the able and impartial Report of the Committee, then appointed to investigate the subject.

This Document is now republished, and we rejoice that it is thus again in the way of receiving the attention it awakened at the time and still imperatively demands.

But it is to the Report presented to one of the Houses of the Legislature in 1842, and to the Illustration, by the same Author, "of the rights of conscience and of property" since published, that we now particularly refer. In both of these Mr. Curtis has rendered a service to the cause of religious freedom and justice, which should not fail to be appreciated. The proposition asserted in the Report is, "that there existed at the time of the destruction of the Ursuline Convent, and of the movable property contained in it, an implied contract between the State and each of the owners thereof, by which the State was bound to insure to such owner the preservation and dominion of his property against such a destruction; and that the failure to do this creates a claim upon the State, in justice and equity, of the highest nature." On this broad principle rests the right of the injured possessors of that Seminary to restitution. It is a right independent of every other consideration, and is presented with a clearness and weight of evidence, which seem to us irresistible. We sincerely hope, that the subject will awaken the earnest attention of the Legislature and of the whole community. We have already incurred a deep disgrace. Wrongs have been inflicted, for which it is impossible to atone. The sacred rights of sex and of religious faith were with ruthless hands invaded. The most base, because the most unfounded, calumnies were uttered. "The dwelling of inoffensive females and

children, guiltless of wrong to the persons, property, or reputation of others, and reposing in fancied security under the protection of the law, was assaulted by a riotous mob, and ransacked, plundered, and burnt to the ground, and its terrified inmates in the dead hour of night driven from their beds into the fields." It is difficult for the imagination to conceive of an outrage more heinous or disgraceful. Who does not remember the indignation and shame it excited? Who does not remember the silent meekness and "mournful dignity," (to adopt the expression of the Report,) with which it was endured? Let us hasten to wipe out, as we may, the stain; and by the fullest and speediest reparation, that now remains in our power, redeem the honor of our Commonwealth.

A Sermon *on the Character and Ministry of the late Rev. William Ellery Channing, D. D., preached in the Independent Congregational Church, Bangor, at the Annual Thanksgiving, November 17th*, 1842. *By Frederick K. Hedge.* Published at the request of the Hearers. Bangor. 1842. pp. 20, 8vo.

A Sermon *delivered on the Death of Dr. Channing. By Rev. Charles T. Brooks. Delivered in the Union Meetinghouse at Portsmouth, R. I.* Printed in the Boston Evening Gazette for December 10, 1842.

These sermons we have received since our notice of several preached in reference to the same event, in our number for December. Mr. Hedge justifies his selection of the subject, which at first might seem unsuitable for a Thanksgiving discourse, by the remark, that "among the blessings which demand our grateful acknowledgments * * * there is none which a thoughtful piety will emphasize more readily than the ministry of wise and good men, whose gifts and works have made them the lights of their age." Adopting a distinction which he admits "is one of thought rather than of fact," between an individual's "qualifications" and his "success"—"his *being* and his *doing*," he speaks first "of what Dr. Channing *was*;" and from his many "shining characteristics" *selects two* as "most distinctive in themselves and most profitable

to consider." First, "he was a *believer*, a man distinguished before all his contemporaries by the clearness and intensity of his faith." Mr. Hedge's remarks upon the character of true faith are discriminating, and their justice is shown in their application to the subject of his discourse. The tests of genuine faith are, that "it opens the mind and gives a larger range and livelier apprehension of all truth;" that "it purifies the heart, imparts dignity to the character, and makes a man earnest and sincere;" and that "it exalts the believer's aims, turning his attention from low and partial objects to those which embrace the highest and permanent good of all." All these characteristics were seen in Dr. Channing. He believed in God; in Jesus Christ; in man; and "his belief was not a dream of the imagination merely, or a notion of the understanding, or a flourish of rhetoric, but the genius of his being and doing. He lived in, and through, and for his faith."

In the second place, he was a *prophet*,—"a bold asserter of truths which had never in these days been so distinctly announced and so cogently urged before." He was "a reformer, though not a destructive—the priest of reform, but not its champion." But he was more than this,—he was a prophet, "not a fore-seer, but a fore-sayer of new things." "Originality was not his gift, but effective utterance was." "He belonged to the age, and gave effective utterance to the leading ideas of his time, in theology and religion." These ideas are briefly reviewed by the preacher.

He then proceeds to describe Dr. Channing's relation to the second branch of the distinction adopted at the commencement of the discourse, by considering "what he accomplished—the success of his mission, the nature and extent of his influence." Under this head his remarks are more brief than under the former, because "it is by no means so easy to weigh with precision the result of one's activity, as to point out the qualities from which they proceed." After adverting to the "invisible and incalculable effects" of his *writings*, he notices the more obvious influence of Dr. Channing's mind on the views and faith of his contemporaries —particularly in the province of Theology and upon the subject of Slavery; and closes with a reference to the position in which death places the departed—on "the high ground of a common nature and universal truth."

Mr. Brooks's sermon does not present so distinct an arrangement of topics as most of those which were called forth by the same affliction, but for this reason it will not be less acceptable to such as read in the spirit of sympathy. It was evidently written from the heart. The preacher yields himself to the associations of the place;—the native island—the summer residence—the frequent house of worship of Dr. Channing, where his voice had often been heard as well as his presence become familiar. Personal recollections also mingle in the strain of the discourse, and give it a peculiar tenderness. The event which had involved so many in unexpected grief, is yet regarded as fitted "to tranquillize, to exalt and to encourage." Dr. Channing's life was "pre-eminently, though not in the popular sense, an active and a practical life," for "his *writings* are his *works*." The loss which Christianity—Christianity, rather than any form of Christian faith—which Liberty, and Humanity experience at the termination of such a life, is exhibited by alluding to the sentiments which he had given to the world from the pulpit and the press. In presenting the character which came up before his memory through the impressions made on his own heart, Mr. Brooks speaks of the humility, the faith, the hope, the charity, the moderation—the union of decision and discretion, and the conscientiousness, which marked the venerated object of his eulogium.

A Sermon *preached at the Ordination of Rev. Amos Smith, as Colleague Pastor of the New North Church in Boston, Wednesday, Dec. 7, 1842. By Francis Parkman D. D. Pastor of said Church. With the Charge, the Right Hand of Fellowship, and an Appendix.* Boston: W. Crosby & Co. 1843. pp. 48, 8vo.

We have so recently given an account of this Sermon, in our notice of the occasion on which it was delivered, that we might satisfy ourselves with referring to what we then said. But we may briefly add, that on the language of the Apostle in Ephes. iv. 11—13 Dr. Parkman founds a discourse upon "the work of the Christian ministry, and some of the qualifications essential to its

fulfilment." The suitableness of the ministry to accomplish the ends for which it was instituted in reference to the spiritual wants and condition of our race is unfolded, and the primitive and simple theory of the institution is vindicated from false notions, and its realization amidst varieties of outward form is proved by many examples from ecclesiastical history. Adverting as he passes to the learning, piety, and charity which should belong to the Christian minister, Dr. Parkman notices more at length the spirit of faith, of judgment, and of devotedness by which he should be distinguished. These topics are well handled, and the sermon closes with appropriate and affectionate addresses to the young minister and to the members of the Society.

The Charge contains such counsels as were thought to be pertinent to the occasion and the times. The Right Hand of Fellowship is singularly beautiful in its style of thought and expression. The Appendix contains a note upon the groundless pretence of an "uninterrupted Apostolical succession," with documents relating to the settlement of a colleague pastor.

MEMORIAL *to the Legislature of Massachusetts on the Present State of Insane Persons confined within this Commonwealth. By D. L. Dix.* Boston: Munroe & Francis. 1843. pp. 32, 8vo.

ALTHOUGH this Memorial may be thought not to come under the description of publications subject to notice in our journal, as it was prepared in the first instance for the Legislature to whom it is addressed, and is printed, we believe, for gratuitous circulation among those before whom it is important that the facts which it narrates should be presented, yet we are constrained, by our desire to promote the object it has in view, to inform our readers at least of the nature of its contents. Its aims at obtaining a change in the law (Revised Statutes of 1835, page 382) by which the Insane are confined in Jails and Houses of Correction, and to secure such provision for this unhappy class of our fellow-beings as shall prevent their being subjected to the still worse confinement or neglect to which they are exposed if sent to the almshouse. The dis-

closures made in this pamphlet are alike astounding and shocking, such as we could not have believed on any other than the best testimony could have been justified by the most careful examination in any part of New England. Yet here we have the statements of an eye-witness under her own name, who has been prompted by the spirit of humanity alone to institute the inquiries which have furnished these results, who has at the cost of much personal labor and painful feeling—to say nothing of the expenditure of time and money—visited most of the towns of the Commonwealth, and who "surrendering to calm and deep convictions of duty her habitual views of what" in ordinary circumstances would be "womanly and becoming," has taken upon herself the responsibleness of bringing before the Legislature these flagrant outrages upon decency and humanity, consequent in part upon their own enactments. We wish indeed that Miss Dix had not been compelled to offer this Memorial in her own name, and we think those friends who forced upon her this necessity erred in judgment; but since she was obliged to take this step or see the object which she had so much at heart fail even of securing the public attention, we can understand and appreciate the motives that urged her to adopt the course which she has chosen, or which, we might say, alone remained for her to take. We could have wished also that the Memorial had been written with less appearance of hasty composition; the arrangement of its facts and its style of address might have been improved. But these are slight defects, and we are anxious to draw attention to the subject which it brings into view.

Some of the cases which are described, so far as delicacy and propriety would permit, are almost beyond belief. Incarceration in darkness, exposure to cold, accumulation of filth, indecent exhibition to public view, nakedness, chains, blows,—these are among the circumstances of suffering to which the poor maniac—poor in a twofold sense, as the dependant on public charity and the just object of compassion—is liable in many towns of Massachusetts. Instead of mitigation, every aggravation of the fearful malady under which this class of persons are laboring seems to be provided by the prejudices, or fears, or negligence of those to whose *care* they are intrusted. The author of this Memorial is ready to as*cribe the inhuman* treatment which they receive to the numerous

engagements of those with whom they are placed and the want of proper accommodations, rather than to an absence of humane feelings. We are not disposed to be so indulgent in our judgment. But allowing all possible excuse for the administrators of the public *charity*, it only becomes the more imperative duty of the Legislature to authorise the erection of suitable buildings, in which these miserable beings may be provided at least with those physical comforts and that protection from personal insult and injury of which they are now deprived. At present, too, they are not the only sufferers. The other inmates of the prisons or almshouses in which they are confined are compelled to hear their blasphemies and indecencies of speech, while the young are permitted to familiarize themselves with sights that can only corrupt or deaden their natural sensibilities. Never was there a louder cry for reform, and we trust the Legislature will not permit the session to pass in political debate and struggle without attending to this claim of justice and humanity. The erection of the Hospital at Worcester was an act worthy of a Christian people, but when it is proved that the accommodations there furnished are altogether insufficient for the wants of the Commonwealth, we will not doubt that the same spirit which prompted to that appropriation of the public funds will induce such legislation as will meet the case of as yet unrelieved and deplorable distress.

THOUGHTS *on Spiritual Subjects, translated from the Writings of Fenelon.* Boston: S. G. Simpkins. 1843. pp. 148, 18mo.

THOSE who have become acquainted with the writings of Fenelon through the excellent *Selections* of Mrs. Follen will doubtless have acquired such a taste for his spiritual works as will predispose them to welcome an additional volume of translations. The book, whose title we have given above, contains extracts from the third volume of *Œuvres Spirituelles*—a work which consists of detached chapters on various topics relating to the spiritual life. The Translator has exercised his own taste in the selections he has

made, having sometimes translated entire chapters and sometimes only such portions as seemed to himself most striking and valuable. The reader will find in the volume many subjects of great interest to a religious mind, and salutary counsels suited to various spiritual conditions and wants. Though the translation in point of literary merit may not equal that of Mrs. Follen, it appears to us to preserve much of the spirit of the original and to be upon the whole well executed.

A PARAPHRASE ON THE LORD'S PRAYER. *With an Introduction on the Nature of Prayer. Written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb.* Boston: W. Crosby & Co. 1843. pp. 104, 24mo.

THIS is a small volume reprinted from a late English edition. It is made up of original contributions from some of the elder pupils in the Exeter School for the Deaf and Dumb. We commend it to our readers, especially to the young and those engaged in the religious instruction of childhood. The natural infirmities of the authors of the Paraphrase and Introduction give a peculiar interest to their thoughts; which, however, are many of them so pure and sound as to need nothing but their intrinsic excellence to recommend them. Some of the pieces can hardly be read without tearful emotion, and many of them are calculated to teach most valuable lessons.

SELF-CULTURE. *By William E. Channing, D. D. With a Biographical Sketch of the Author.* Boston: J. Munroe & Co. 1842. pp. 128, 24mo.

THIS is a very neat pocket edition of Dr. Channing's well-known Lecture delivered in this city in 1838. It is preceded by a brief sketch, presenting the principal facts of his life. We have seldom seen a neater volume issued from the American press.

INTELLIGENCE.

DEDICATION AT STERLING, MASS.—The meetinghouse recently erected by the First Parish in Sterling was dedicated on Wednesday, December 14, 1842. The services were as follows:—Invocation, by Rev. Mr. Sears of Lancaster; Reading of the Scriptures, by Rev. Mr. Stebbins of Leominster; Prayer of Dedication, by Rev. Mr. Hill of Worcester; Sermon, by the Pastor of the Society, Rev. Mr. Fosdick; Concluding Prayer, by Rev. Mr. Allen of Bolton.

The text of the Sermon was from 1 Corinthians iii. 11: "Other foundation can no man lay, than that is laid, which is Jesus Christ." The preacher began by commenting on the design of Paul in the chapter containing the text. This design was, to discourage divisions among the Christians of Corinth. After calling attention to many passages in the Old and New Testament where the Church of God is represented under the metaphor of a *building*, he proceeded to remark on the special importance of knowing what is the *foundation* of "the temple of God"—the Christian Church. The text communicates information on this point. Confirmation of the sentiment it expresses was adduced from very many other passages of the New Testament. The theme of the discourse was then announced in the question:—what are we to understand by the statement, that Jesus Christ is the foundation of the Christian Church? In reply to this question the preacher remarked in the first place, that Jesus Christ is meant to be the foundation of belief, practice, and temper to every Christian; secondly, that neither Christian belief, nor Christian practice, nor the Christian spirit is of itself alone sufficient to constitute a Christian; thirdly, that it is not necessary, in order to make a man a real Christian, that either his belief, his practice, or his spirit should be *in all respects* accordant with the dictates of Christianity; and fourthly, that it is not for us to determine, how far belief or practice or temper must coincide with real Christianity in order to constitute a man a Christian. On each of these heads the preacher dilated largely. He then proceeded to deduce several inferences from the discussion. 1. If there be no other proper foundation than Jesus Christ, then those who exalt reason above revelation are resting upon a false foundation. Under this head reference was made to those by whom self is set above Christ—even deified; who make the truth as it is in Jesus succumb to the truth as it is supposed to be in reason. 2. If there be no other proper foundation than Jesus Christ, then it is wrong

to substitute therefor or affix thereto any traditions and commandments of men as fundamental. 3. If there be no other proper foundation than Jesus Christ, then Christian preachers and all Christians ought to make it manifest, that they lay principal stress upon Jesus Christ. He is the radiating centre of all the influences of Christianity. This po[illegible] was insisted upon with earnestness. The discourse closed with a[illegible] remarks to those present whose views differed from the views given[illegible] the discourse, and a plain personal appeal to the members of the religious Society by which the house had been erected.

Although the morning was tempestuous, the house was filled in every part by the people of Sterling and the neighboring towns, and an interest was shown on the occasion which indicated that here at least the ancient respect for our religious institutions has not yet died away. The building, which is of wood, is one of the neatest of the newly erected structures which we have seen. The front is Grecian in its style, surmounted by an extremely well-proportioned tower and steeple. The interior is not less tasteful. It is without side-galleries and will comfortably hold about six hundred people, in eighty pews besides the singing gallery. The cost of the house and all the fixtures was between $8,000 and $9,000. The pews have all been sold, most of them at an advance above the appraisement; the whole amount of premium being a little less than $700. The result has shown that the building was not made capacious enough for the interests of the Society. The parish has been a large one from time immemorial, and more spirit was manifested in the purchase of pews than was anticipated by the most sanguine. Many who wished to purchase were disappointed, and are now obliged to take half-pews, that so the whole congregation may be accommodated. The Society deserve commendation for the unanimity, promptness and energy with which, after beholding the destruction of their ancient temple by fire, they have proceeded to rear a new one on its ruins.

Dedication at Hubbardston, Mass.—The house of worship, recently erected by the First Congregational Society in Hubbardston, in place of the old and dilapidated edifice of seventy years' standing, was dedicated on Wednesday, December 21, 1842. The services were as follows:—Introductory Prayer, by Rev. Mr. Kinsley of Stow; Reading of the Scriptures, by Rev. Mr. Dean of Westminster; Sermon, by the Pastor, Rev. Mr. Bradford; Dedicatory Prayer, and Remarks, by Rev. Dr. Thompson of Barre; Dedicatory Anthem; Address, by Rev. Mr. *Lincoln of* Fitchburg; Concluding Prayer, by Rev. Mr. Gage of Peters*ham.*

The preacher took for his text, Haggai, ii. 7: "And I will fill this house with glory, saith the Lord of hosts." His remarks from this text obviously divided themselves into these two heads of inquiry;—1. What is the glory of the Lord's house? 2. How shall we obtain it? Under the first head, he took occasion to speak of the various significations, or applications of that comprehensive term, *glory*, and, of course, to contrast true glory with false, showing that the glory of the Lord's house consists entirely of faith, love, and charity, on the part of the worshipper. In thus distinguishing between the words *love* and *charity*, he had regard to the difference in their general acceptation, rather than to any actual difference in their original meaning. In order to enjoy and exercise these virtues in their perfection, and of course to fill the house with their glory, he showed, in the second place, that man must co-operate with his Maker, by prayer and effort. "We must glorify God," he said, "in order that God may glorify us, or our house." And how shall we do this? Jesus tells us;—'herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples.' He concluded by dedicating the house to faithful, practical Christianity.

The whole cost of the building, including a large and commodious vestry, and the payment of the price appraised upon the pews in the old meetinghouse, was $5100. The new building is brought much nearer the main road than the old one was, and commands a beautiful view of the common, on one side, and on the other, of the magnificent valley that stretches out till it is bounded by Mount Wachusett. The sale of the pews took place the next day after the dedication, when an eagerness to obtain them was manifested, which astonished those even who had been most zealous in their wishes and efforts for a new meetinghouse. The pews were all disposed of immediately, and more were wanted; so that after covering the whole expense of the building, there was a surplus left of choice-money, amounting to about $400.

Church of the Disciples.—This body now worships in Amory Hall, Boston, under the pastoral care of James F. Clarke. It is composed mostly of Unitarians, and sympathises with the Unitarian denomination, but does not profess to belong to any school but that of Christ. Hence it takes the name of *Disciples*, intending thereby that it is not composed so much of the partisans of any system of belief, as of those who desire to *learn* continually more and more from the great Teacher. This name however has not been adopted by any formal vote of the church, but has come by degrees to be commonly applied to it. The church was organized April, 27 1841, by 48 persons, who affixed

their names to the following declaration of faith, which had previously been adopted unanimously, as the foundation of the church.

"We, whose names are subscribed, unite together, in the following faith and purpose:—

Our faith is in Jesus, as the Christ, the Son of God;

And we do hereby form ourselves into a church of his disciples, that we may co-operate together in the study and practice of Christianity."

Persons joining the church give their assent publicly to this confession, and sign their names in the Book of the church. In some cases the public confession is dispensed with. The church now consists of about 125 members, a large number of whom were never before connected with any Christian church.

The *mode of worship* that has been adopted is as follows. A hymn is sung by the whole congregation to introduce the services. This is followed by the reading of one or more of the Psalms by the minister and people in alternate verses, and the Lord's prayer repeated by the minister and people together. There is but one extempore prayer, and this is after the sermon. A pause of a few minutes, for silent prayer, is also introduced. The other services resemble those of the Congregational churches generally.

The *voluntary principle* is practically maintained. The church defrays its expenses without the sale or taxation of seats, by a voluntary subcription. At the beginning of the year each person subscribes whatever sum he thinks himself able to give, for the salary of the Pastor and other expenses. A monthly collection is also taken for the same purpose. All the seats in the church are free.

Besides the meetings on the Lord's day for public worship, which are attended in the morning and evening, this church holds at present the following *extra meetings.*

Sunday school in the afternoon of every Sunday, and Teachers' meeting once a month.

Lord's Supper administered at a meeting for that purpose *only*, on the afternoon of the first Sunday in every month.

Social meeting of the church, for discussion of religious and moral questions once a fortnight, at the houses of the members.

Prayer meeting once a fortnight, for the development of religious affections.

Bible class for ladies, and another for gentlemen, every week.

Meeting for benevolent purposes, once in three weeks. At this meeting cases of want and distress are presented, and persons appointed to visit and relieve them.

Ladies' meeting for giving out work to poor women every Saturday afternoon. The means for this charity are supplied by a collection taken from the church members every month, at the Lord's Supper.

The object in having such a variety of meetings is, to meet the wants of all classes of minds, and supply Christian employment for all the members. The Pastor does not attend nor take part in all the meetings, but it is understood that whoever joins the church is to hold himself ready to assist in carrying them on. In the absence of the Pastor the services of the Lord's day have sometimes been conducted by lay brethren.

New Religious Paper.—A new weekly journal, devoted to the interests of religion, especially in the Unitarian denomination, was commenced with the present year, by Mr. George G. Channing, assisted by several clerical and lay contributors. It is published in this city every Saturday, in a folio form. Its objects, as stated in the Prospectus, are, to revive religion, to awaken an interest in all the great philanthropic and benevolent enterprises of the day, and to explain in a familiar and serious manner the practical doctrines of the Gospel; its main object being "to awaken a deeper religious interest and rouse to greater religious activity." The name first chosen by the Publisher—The Gospel Quickener—was meant to indicate this design of the paper; but the objections which were raised induced him to change this for another title, the principal objection to which is its want of meaning. The numbers that have appeared give evidence that *The Christian World* will be conducted with ability and spirit. Of the want of another journal in our denomination we are not perhaps competent to speak, although in the variety of opinion which marks the present time we cannot doubt that a paper promising to give new views, whether speculative or practical, or to exhibit old views under new forms of power and earnestness, will find readers and be welcomed by a portion of the community. We wish that the proprietor had assumed this fact—of a diversity of sentiment and taste—as the basis of his hope of success, instead of speaking of the periodical publications already supported among us in terms of, at least implied, disparagement. We own too, that we should regret to see in its pages an attempt, or a tendency, to overlook the great points of difference between our denomination and the Orthodoxy by which we are surrounded. We have no confidence in a union or a charity which is built upon a vague or ambiguous use of language. It is not by endeavoring to mould the opinions or the phraseology of other sects into shapes that will allow them to pass current among us, that we shall approach a realization of the great idea of the unity of the Church. Independence, frankness and candor, but above all clearness of expression with blamelessness of life, will do far more towards producing

sympathy and co-operation, than any evidence on our part of a disposition to retrace the steps by which we have receded from a false interpretation of the sacred volume. We do not mean to point this remark particularly at the journal before us. It was suggested indeed by some of the articles on which our eye rested, but we are led to make it rather by tendencies which we have elsewhere noticed and regretted. We shall be glad to find in the *Christian World* an efficient ally with ourselves and others, for whom we claim equal strength of religious purpose, in promoting the cause of Christian truth and piety.

Fanaticism among Us.—It is painful to observe the evidences of an increasing spirit of religious fanaticism in this community. Taking various shapes, we still must regard it as essentially the same under all its manifestations. The most deplorable example of the extravagance and folly, which can be palmed even upon intelligent persons under the name of religion, is seen just now in the reception which *Mormonism* finds with some of the people of this city. That an imposture so gross, so clumsy, and so mischievous should obtain any credence in Boston, is what a few months ago we could not have believed. Yet not long since the Marlboro' Chapel was crowded to hear discussions upon this product of ignorance and fraud, and the other day we noticed in the street a placard announcing that an Elder who had lately returned from Nauvoo would on the next Sunday at one of our large halls give an account of the faith and present condition of the Latter Day Saints. At the same time one who has left the sect in disgust is entertaining the public with a recital of the enormities which he heard and witnessed. So are the minds of some fed with falsehood, and others invited to listen to tales of impurity. *Millerism*, or the doctrine of the Second Advent, as its disciples prefer to call it, is beginning to produce its mischievous effects. Many, excited and filled with this doctrine, are neglecting the common duties of life, while others, uneasy and anxious, give to a temporary delusion the power over their minds which should be exercised by the everlasting truths of the Divine government. When time shall expose the error of the calculation with which they have associated all their ideas of religion, what a decay of faith and hope must ensue. We do not credit a tenth part of the stories which we hear, but it is well known that during the autumn camp-meetings were held in different places by the believers in this theory of the End of the World, and were attended by crowds; and at this moment a large, though temporary building is going up on a vacant piece of ground near the centre of this city, capable of holding the thousands

who, it is thought, will be attracted, as the last hour approaches, to hear the expositions and exhortations of the preachers of the doctrine. Their own faith, however, in the correctness of their calculations is shaken, if we have not been entirely misinformed. Not long since, next April was proclaimed as the month in which the world would be judged, and many still hold this belief; but others speak less confidently of the month than of the year in which the end will come, and even in regard to the year there seems to be a difference of opinion, for but the last Sunday the following conversation presented us with a new result of the millennial arithmetic.

Coming down from the pulpit after preaching a discourse in which allusion had been made to this and other errors of the day, we were accosted by one of the congregation who said,—'So you have been preaching against the Second Advent.' 'Rather about Mr. Miller's doctrine. Are you a believer in it?' 'Yes. I can't help believing, *I have heard so much about it.*' 'Why, do you believe the end of the world will come next April?' 'Oh no. A year from next March. So Elder S. says.' The person whose words we have quoted is not the only one who could give no better reason for his faith than his having "heard so much about it."

We do not know whether the 'Christian' Society worshipping in Chardon Street have as a body adopted the views promulgated by Mr. Miller, and therefore know not that it would be just to ascribe the excesses which mark their proceedings to the influence of his doctrine; but we have been told of scenes enacted in religious meetings held in that place which rival any of the outrages upon religious order or substitutions of animal feeling for Christian emotion, that we have ever seen described in accounts of religious fanaticism in the least cultivated portions of our land.

We might cite other examples of the evil spirit that is abroad among us. But it is not a theme on which we love to dwell.

Foreign Intelligence.—We have received by the last arrivals from England the Unitarian Journals that were due, but we find in them little that would particularly interest our readers, except the continued notices of Dr. Channing's death. Among the works in press we notice "Sketches of the Lives, Characters, and Influence of the Leading Reformers of the Sixteenth Century: a Series of Discourses. By Rev. E. Tagart, Minister of Little Portland Street Chapel, London." The most important event of which we find mention is the decision of the Irish Court of Chancery upon trust-property held by Unitarians. The suc-

cess which crowned the attempt to deprive the Unitarians of England of funds similarly situated seems to have encouraged some Trinitarians to prosecute proceedings that should have the same termination in Ireland. They have accomplished their end, and by throwing the Unitarians of the South of Ireland entirely upon their own resources, we trust they have, though unintentionally, given them new energy and firmness. The form in which the case was presented for final adjudication is thus stated.

"*Case of the General Fund.* The arguments in this important case occupied the Court four days last Hilary Term, and related to the administration of £900 a year, being the rents of Rathfarnham estate, left, in the year 1710, by certain Presbyterians in Dublin, for supporting their congregations in Munster, and the education of young men for the ministry. The ministers and elders, to the number of twenty, of the Dublin congregations of Strand Street, Eustace Street, Mary's Abbey, and Usher's Quay, were to be the permanent trustees. These congregations, and the founders of the charity, were Trinitarians, which, with other facts, was proved by the circumstance, that they had expelled Mr. Emlyn, one of the ministers, for entertaining Unitarian opinions, although he never preached them, and had him even tried in the Court of Queen's Bench, on a charge of blasphemy, of which he was found guilty, and punished with two years' imprisonment in Newgate. Long subsequently to these events, Unitarianism began silently to be favored in the congregations of Strand Street and Eustace Street, and in course of time the eleven trustees and their successors representing these congregations in the management of the fund became Unitarian, while the nine trustees representing Mary's Abbey and Usher's Quay continued Trinitarian. This change of doctrine led to grants in favor of Unitarians jointly with Trinitarians, which system has gone on for many years. ["Two thirds of the funds," it was stated by the Respondents, "had been given to Trinitarians, and one third to Unitarians."] The information was filed in 1840, in order to prevent any further grants to Unitarians, as being contrary to the intentions of the founders. The Lord Chancellor, in a most able judgment, last Hilary Term, decided that Unitarians must be excluded from all participation in, or management of, the trust; but he deferred making a formal decree until the decision in Lady Hewley's case (which involved the same principle) was given. The House of Lords having, in August last, dismissed the Unitarian appeal in the Hewley charity, and displaced the trustees, the present case was now moved again for final judgment."

The Lord Chancellor decided that Unitarians must be excluded from the benefits or management of the property, but that they were not liable to be assessed for the costs of the litigation. His words are as follows in the report of the case before us.

"I shall give them their costs out of the funds; and I shall order all the fifteen trustees to be removed, and new trustees to be appointed, in accordance with the declaration with which I commenced. I shall follow precisely the course as in Lady Hewley's case. I shall declare *that Unitarians* are not within the scope of the provisions of this deed. *I shall follow that* literally, and give the trustees the costs."

THE

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THE SUPERNATURAL ELEMENT IN THE BIBLE.

We know of no subject of more importance at this day than that standing as the title of this article,—important not to our readers alone nor to the Christian world merely, but to the whole human race. It involves all the old questions between Christianity and the proud idolatries and prouder philosophies it displaced; it raises the pregnant inquiry, whether modern civilization and the improved spiritual culture of Christendom are right or wrong in referring their rise and progress to the influence of Revealed Religion; and whether that vast body, the Church, has been resting for eighteen centuries on a foundation of sand or on the Rock of ages. We wish to say what is in our mind on this subject with a free spirit, and, at the same time, with a reverent seriousness. It does not present itself to us in its metaphysical relations, to be settled by the discussion of abstract principles, but rather in its relations to fact and experience, to be decided by the common rules of evidence and laws of belief.

In what does the chief power of the Bible consist? What is the secret of that interest which is every where felt in it? Why is it read and studied and prayed over so much? Now these questions are all included in this,—"what is the grand peculiarity of the Bible?" And what is it? We have no hesitation in answering,

—"the SUPERNATURAL element that runs through it." Whoever reads it sees, that of the striking facts it records a very large number *purport* to be miraculous. Indeed if we were to take out all that have this character and close up the space occupied in the detail of them, we should have but a small and lifeless book left. This is its chief distinction. With its first page it introduces us to a supernatural scene, where we behold rising from the wild weltering chaos in beautiful arrangement the variegated earth and the spangled heavens. We feel at once as if in the presence of facts, not connected by a long chain of causes and effects with the Creator, but which touch the Almighty Hand. And as we go along through the Patriarchal history, through the annals of the Judges and the Kings, through the books of the Prophets, still we find on every page, stamped into the texture of every leaf, traces of supernatural agency,—memorials of the Divine interposition. And then the history of the Jews, a small and obscure people, so insignificant in comparison with the neighboring nations that they were easily driven into captivity by them and often discomfited in battle, a people every way peculiar, marked as if by the hand of God for a peculiar purpose, kept under a peculiar discipline,—the history of this people, why has it been preserved through all these ages, read with sacred interest, cherished with pious enthusiasm, whilst that of other larger and more important states and kingdoms has been utterly lost and forgotten? We can think of no answer which does not refer to the miraculous facts recorded in that history. And to us this is the great charm of the Hebrew literature, as well as the secret of its preservation. In saying this, however, we are ready to admit that there is much in it which bears the impress of human genius working alone and producing out of its own fulness; and much that is simple narrative exhibiting neither genius nor inspiration, but only truthfulness. Yet, taken as a whole, the odor of sanctity it breathes, the wonderful works it records, the infinite aspirations it calls forth, give it a power over the soul which belongs to no other class of writings, and which entitles it to be called *inspired*.

If what is said above is true of the Old Testament, it is not less so of the New. This does not fall from the high style of its ancestral dispensations. On the contrary, it has wonderful works to

record like them. It has the beginning of the new creation to unfold, as they had of the old. It introduces us at once, as they did, to a supernatural scene, where we behold the most marvellous displays of the Divine Power—displays which lift us above earthly things, which make us see heaven opened and hear God speaking. No one ever reads the New Testament without feeling that he is perusing a book which has in it something grander than the world, higher than humanity,—that facts are passing before him that do not belong to common life, that transcend the ordinary experience of mankind, that owe their existence to the special interposition of Heaven.

But at this point, and notwithstanding these clear marks of the supernatural, we are met by the denial that a miraculous revelation is found in the Bible, or has ever been made. The phenomena in the Scriptures to which we have referred are alleged to be altogether fabulous and worthy of no credit; and the doctrines found in connexion with them are represented as having no other authority, than their intrinsic truth or their agreement with our own intuitions of truth, to commend them to our belief. They stand, it is said, upon their naked merits, with nothing peculiar about them to indicate a higher origin than the human soul itself, and with no external marks to distinguish them from the pure and wise teachings of the sages of the Heathen world. The distinctive claim which is put forth in behalf of the Scriptures, of containing a revelation from God, is destroyed by the assertion of a similar claim in behalf of every human being. The Prophets and Apostles, nay, our Saviour too, it is maintained, had no other communication with God than that which every man does or may enjoy.

Thus what we have called the grand peculiarity of the Bible is rendered of none effect. And thus too, it seems to us, the direct issue is made between a revelation and no revelation; for it is a solecism to call that a revelation which every man knows of himself alone. This is the issue. And there are great questions hanging on the decision. 'Whence am I? Why am I? Whose am I? Whither do I go?'—these questions the reason can ask; but can it answer? And if after all our searching into the substance and laws of our being, after all the light which philosophy has shed upon the subject, *together with the testimony of the Scriptures*, we

do but just begin to feel a comforting faith, can we willingly let go the idea of a Divine Revelation?

To exhibit the proofs of such a Revelation however, is not our object. We are not writing a treatise on the Evidences. It is sufficient for us to know, that those evidences exist; that they have been a thousand times submitted to the scrutiny of the most gifted minds; that acute and able jurists have passed upon them as they would upon grave matters of law, and always have come to the same favorable decision; that every objection made against them has been met and refuted over and over again; and that, notwithstanding all the assaults they have received, the edifice of the Scriptures still stands strong and complete in its original glory, its dome lifting itself in majesty to the sky, every arch perfect, its windows opening to the kingdom of heaven, and not a stone loosed in its foundations. It is sufficient for us to know, that thousands upon thousands, unable to find peace in the twilight glimmerings of that truth which their own souls, by the feeble inspirations that breathed through them, gave forth, or in the mystic letters imprinted by the finger of God on the earth, the sea, and the sky, have turned to this Book of books, and found here the satisfaction they craved, and which they were wretched till they obtained. This is sufficient for us, and therefore we leave the Evidences till they are wanted.

But the religion of the soul, which is set up as of higher authority than the Bible, what is it? It is little more than a series of earnest and anxious inquiries—questions without answers. It settles nothing. The "Divine Dialogues" of Plato, in which there is, perhaps, a nearer approximation to truth than in any other of the writings of the ancient philosophers, contain after all nothing satisfying upon the grand problems they propose. The interrogatories are curious, and the answers ingenious; and this is the most that can be said of them. The reader is left after careful study in a land of shadows. He obtains no solid foundation for his heart's hopes. He feels that the mystery in which existence was wrapped is mystery still. He forgets, as soon as he lays the book down, its wire-drawn arguments, and instantly the momentary gratification they had awakened vanishes. What then can he do? He has interrogated his own soul till wearied and disheartened; he has con-

sulted the best oracles of this world's wisdom, and has obtained no peace. To whom then shall he go? Is it strange that he feels there ought to be somewhere a counterpart to this half-religion of the soul? Now suppose this to be his feeling; that is, suppose he is convinced of the necessity of a Revelation. He feels that it would be the highest gift of God to man. He feels that if God is good and loves his children, he must vouchsafe to them such a gift. It is almost too great for his hope, but he watches and waits if possibly he may hear tidings of it. He prays that God would speak and tell him what and wherefore he is. Suppose then, that just at this critical moment, when his heart is swayed hither and thither in agonized suspense, he hears that God has verily spoken, and that in words of paternal love man has been addressed by a Messenger from Heaven. He hears that the everlasting silence of the sky has been broken. He hears that the will of God has been proclaimed and the roll of man's destiny unfolded. He hears that one has appeared having in him the power of God, standing above all men in dominion that he might speak with authority to all men, proving that he comes from the spiritual world by breaking down at his will the barriers between it and the flesh, showing that he is greater than man by doing works which no man of himself could do, and by living a life such as no man before him had lived. Suppose all this to have happened, and that in the fulness of his heart he repairs to this reputed Messenger of Heaven, puts to him the same questions which had all his life agitated him—which he had in vain proposed to his own soul and to the great teachers of his day—and that he obtains from him full and satisfactory answers, and returns praising and glorifying God? Is he to be accounted a fool because he receives implicitly the words of this Teacher? Is he to be charged with childish credulity because he believes on his authority? Is it a mark of weakness in him to attach an added value to the doctrines he hears on account of the extraordinary character of the personage who speaks them to his anxious heart? Is it superstitious in him to give full credence to testimony concerning things invisible, when it comes from one who bears in his hand the wand of Omnipotence; and *because* he bears it? Can the Omnipotent speak falsely? "Let God be true and every man a liar."

But there is a way of getting over or breaking through this theory of a supernatural Revelation without (as it is thought) destroying the substance of Christianity. Of *Christianity*, we say, because we shall confine the rest of our remarks to that part of the Bible. 'I accept,' says the spiritualist, 'the answers of Jesus—I do not object to any doctrines taught by him; but I will not be held to a belief of all the facts related of him by his biographers. They tell many things that are contrary to all experience and that I cannot believe. They pretend to attestations to truth which never were given, and which would prove nothing if they had been. They belonged to an age from which mythological fictions had not died out, and it is not wonderful that they should have exercised their imaginations in inventing marvellous stories concerning Jesus.'

Now to all this there is one short answer; namely, that there is just the same evidence that Jesus actually performed the miracles attributed to him, as that such a person as Jesus ever lived, or that, supposing him to have lived, he delivered the doctrines ascribed to him. The same witnesses testify to the one that testify to the other. If there is any difference as to credibility, it is in favor of the miraculous works, for it is well known that men can more accurately report a fact they have seen than a discourse they have heard. We have read beautiful orations on the character and genius of the Son of God which omitted altogether his supernatural endowments, nay, which sneered, in polished phrase, at the miracles recorded of him. Yet what knew the writers at all of Jesus, but from the testimony of those same men who bear witness to his wonderful works, and for whom as witnesses they affected to feel such contempt? Whence did they gather materials for their eloquent eulogiums but from the very histories the credit of which they were doing their best to destroy? That serene and heavenly life—that deep-souled piety—that warm-hearted benevolence—that high spirituality of thought, which they so much admired in him, from whom had they learned it all but from the poor fishermen of Galilee and the great disciple of Gamaliel,—men of whom they would insinuate that little or nothing is known?

To separate the common from the miraculous in Christianity seems to us impossible. Its first and fundamental element is mi*raculous* facts. "This makes it a religion, and not a philosophy;

a Divine institution, and not a human contrivance; a record of certain truths, and not of uncertain opinions; a system of doctrines to be taught upon authority, and not a series of speculations to be proposed upon the ground of their probability alone."* These facts enter into the very life and substance of the religion. They are the strongest threads of its texture. Pull them out and its consistency is wholly destroyed. As well might you take the blue from the violet, the crimson from the rainbow, the crystal from the diamond, and not destroy their beauty, as take from Christianity its supernatural element and leave it unshorn of its glory. Let us try the experiment with a Harmony of the Gospels before us and see how we shall succeed. At the first public appearance of Jesus, in the beginning of his ministry, it is recorded of him, that "he came from Galilee to Jordan unto John to be baptized of him," and that, "when he was baptized, he went up straightway out of the water." These being natural facts may be credited, it is said. But what follows in close connexion, deeply important to Jesus as a Teacher sent from God and full of sublimity, must be rejected! "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Fit opening of the divine drama of the Saviour's ministry.—A short time after this we find our Lord in the village of Cana at a wedding. The only common fact related of this wedding is, that Jesus and his mother and his disciples were present. Now from this, comparatively, no moral lesson can be drawn and little insight into the character of Jesus be obtained. But as soon as we read on and take in the miraculous fact recorded, instantly we catch a glimpse of his true life and spirit. We get an idea not only of his marvellous power, but of the genial kindliness of his heart.—Again: not long after we behold him in the temple driving out the sheep and the oxen, and overturning the tables of the money-changers; and when asked by the Jews what evidence he could show of authority to do these things, he replies, "Destroy this temple,"—pointing probably to himself—"and in

* See Mr. Burnap's *Lectures on the History of Christianity* for some excellent remarks on this whole subject. Likewise an able *Sermon on the Christian Name and Christian Liberty* by Rev. S. K. Lothrop.

three days I will raise it up." "When therefore he was risen from the dead his disciples remembered that he had said this, and they believed the Scriptures and the word which Jesus had said." Now must all this go for nothing? Jesus could have had no reference to his death when he said, "Destroy this temple," and as for his resurrection it never took place!—In immediate connexion with this the Gospel relates, that when he was at Jerusalem, "many believed in his name when they saw the miracles which he did. But Jesus did not commit himself to them, because he knew all men; and needed not that any should testify of man, for he knew what was in man." What is to be done with this? It certainly lifts the Saviour a little above the level of our common humanity, and yet it does not look exactly like a *myth*.—As soon as we turn away from this statement we encounter another not unlike it. "Nicodemus, a ruler of the Jews, came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles that thou doest except God be with him." Nicodemus, a ruler of the Jews, and not philosopher enough to know that miracles were no evidence of a Divine mission! True, Christ does not correct the ruler. He is willing to take the credit of doing what he knows well enough it had been a thing impossible for him to do!—To this same Nicodemus moreover Jesus said, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Is there nothing here but what Confucius or Zoroaster or Luther might have said,—only a natural, high view which Jesus took of his office? In the same chapter we find the following narrative.

"A certain nobleman, whose son was sick at Capernaum, went unto Jesus and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And *himself* believed and his whole house."

This story, if we might credit it, would revéal to us something of the estimation in which Jesus was held in his life-time and something of his real character. But alas, it is vitiated by the unhappy blending of the supernatural element!—Then follows the cure of the impotent man at the pool of Bethesda, which, all-beautiful as it is, must be turned over to the myths. But with it must go the whole account of the discourse of Jesus which is represented to have been elicited by this miracle,—a discourse which abounds in pure and lofty instruction, which asserts the power of Jesus to give life to the soul and to raise the dead, which declares that "the Father loveth the Son and showeth him all things that himself doeth"—that as "the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will"—that "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father."

But we are weary of this work, and forbear to pursue this examination farther;—to speak of the Transfiguration; of the scenes at the house, and the grave of Lazarus; of the Blind man and the long debate on the doctrine of transmitted sin; of the miracle in the Garden; of the wonders of the Crucifixion; of the glory of the Resurrection; and the bright chain of subsequent marvels that terminated in the Ascension. We forbear to speak of the infamy which, on the supposition of *no miracle*, is branded forever on the characters of Peter and Paul and John; and the utter worthlessness, the worse than contempt, which belongs to their writings. We pass over these and many other matters of a similar character, both because our limits forbid a more particular notice, and because it seems to us so indisputable that the miraculous cannot be separated from the rest of Christianity without destroying all that is peculiar to it as a Revelation from God.

The manner in which the religion of the soul is sometimes contrasted with the Bible, reminds us of certain strange things that happened in Luther's time. 'What is the use,' asked the prophets of Zwickau, 'what is the use of such close application to the Bible? Nothing is heard of but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the SPIRIT that can enlighten. God himself

speaks to us, and shows us what to do and say.' 'There are indeed spirits of no ordinary kind in these men,' said Melancthon, 'but *what* spirits?' Multitudes gathered round them. All was commotion where they addressed the people. "Wittemberg was in a ferment." Men's minds "were diverted from the Gospel or prejudiced against it." The cause of the Reformation there was brought "to the brink of ruin." What should be done? Luther must be sent for. "Luther! Luther!" was the cry from one end of Wittemberg to the other. The Reformer's heart thrilled at the thought of the struggle he was about to enter upon. 'It is with *the word* we must contend,' observed he, 'and by *the word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious; nor even against unbelievers.' 'Let him come forth,' said one of the new prophets; 'let him give us a meeting; let him only afford us opportunity to declare our doctrine, and then we shall see. * * * * *' The meeting was given. Luther listened with calmness. 'Of all you have been saying,' replied he, at last, gravely, 'there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction.' The result was, the pretended prophets abandoned the field, and "that very day they left Wittemberg." The Reformation with one hand dashed to the earth the dusty decretals of Rome, and with the other it put away from it the pretensions of the Mystics and established on the territory it had acquired the living and sure word of God.*

But leaving the prophets of Zwickau, suppose that the impugners of the miraculous in Christianity should prevail and all the men of our generation should adopt their views. What would they have accomplished? 'By the potency of our wisdom and eloquence,' they might say, 'three quarters of the New Testament, (which for so many centuries has been held in sacred reverence,) have been cast out as wholly unworthy of credit! By the acuteness of our criticism Matthew and Luke and John have been detected in repeated contradictions of each other's testimony, while by our theory of Inspiration that Paul who has so astonished the nations is proved to have little title to their respect! We have stripped the Cross and the Tomb of Jesus of the superstitions that had gathered round

* See D'Aubigne's *Reformation in Germany and Switzerland*, Vol. 3. pp. 55 and following.

them; and have turned back mourning women from the sepulchre, whither they were going to meditate on their risen Saviour, to call to remembrance his parting promises, to think of the heaven into which he had ascended, and the loved who were gone away to be with him! We have hushed the voice of the believer whispering in death of him who is the Resurrection and the Life, and have plucked from the mother weeping over her lifeless babe the solace she found in the declaration of Jesus as of one whose word is infallible,—"of such is the kingdom of heaven!"' But we have no fears of such a result. It has been said,—and we believe it as we believe in God,—"the gates of hell shall not prevail" against the cause and kingdom of Christ. Upon the eternal rock of this declaration we take our stand, determined not to bargain away our faith by compromises with a vain philosophy. We may leave this foundation of Christ, and with borrowed wings flutter in the air for a brief season; but those wings will at length grow tired and fail; our heart and flesh will cry out for a resting-place;—and then, we must either fall back upon the foundation we had left, or sink down into the gulf of utter disbelief. This is the only alternative. Give up the supernatural in Christianity and we have in fact, though not in name, abandoned the whole. Take this away and it would be a mere mockery to call it a religion. It would deserve no higher name than "A collection of strange and beautiful stories accompanied with some pleasant moral reflections." We value the Gospel too highly to be willing thus to sacrifice it. To us its chief interest and worth lie in its *supernatural character*. This is its grand peculiarity, the source and ground of its mighty influence, the silken chain which binds together all its doctrines, and on which alone its pearls of precept and example can be seen by all eyes, admired by all hearts.

J. W. T.

FRAGMENTS.

Our sins make this life sad; even the sun of Divine Love hardly illumines our countenances. These same sins, again, weaken our faith in the life that is to be, for there is not enough of eternity in our thoughts and deeds to make the eternal life real for us. Thus

we are weary of living, yet dread to die. What can help us in this fearful extremity? What but Divine Wisdom? God, the all-wise, has provided a method of relief. By connecting sorrow with unworthiness he makes us glad to leave this world, while by the authority of the Word of life he dispels the doubts of the sinful touching their immortality. The *pure* might enjoy this life, and look forward to another in joy and confidence; we, who are not pure, are purposely made weary of this state of existence, which otherwise we should love too well, and yet lest we should despair, are taught at the feet of him who said, "I am the resurrection." So kindly does Divine Wisdom suit its methods, even to the estate of the prodigal.

The sun rose this morning! Were any one to go about with this speech in his mouth, he would unquestionably be accounted a fool. But, if we will reflect upon it, are there not volumes in this announcement? What if it had not risen? What if it had delayed to rise? What if it had come up pale and cold, like the moon, as though the waves which formed its bed had quenched its fiery beams? Where then were color and form, where the bright countenance, the flashing eye, the warm swift-flowing blood?—where the hope of food and clothing, and length of days, and rejoicing in them? In that rising sun then let the eye of man discern Power, Wisdom, and Love. It is always glorious. It matters comparatively little, whether it rises amidst the mists of morning to deck with gold and gems some poor heath, or whether it is borne in a canopy of fire over some mountain top, to illumine, all the day long, the beautiful and peaceful valley below. Let him who would be accounted thoughtful, whosoever and wheresoever he may be, join in this testimony;—'though we had an hundred tongues, and an iron voice, we could not tell the might, the skill, the good works of a single sunbeam.'

You tell me, that were I a liberal-minded man, I should at once embrace this your new view of truth. But consider, I pray, whether you who so dread *cant*, are not canting? Who gave to you the monopoly of liberality? I also profess to prize and honor

it. And, as I have been accustomed to think, liberality sometimes requires me to trust in what is old rather than in what is new. Is the wisdom of the past good for nothing? Truth, I know, cares little for antiquity and numbers,—in the last appeal nothing. What has always been believed is not *for that reason* true. Yet consider on the other hand, that what has always been believed is not *for that reason* false. It is an *old* notion that truth and error differ heaven-wide, but the notion is none the worse, I suppose, for being old. It is becoming an old notion that the earth goes round the sun, but is your confidence in Copernicus diminishing? R. E.

THE TOWN AND THE COUNTRY.

'How is your old friend, Mrs. Deane?' said a lady to me in one of the interludes of a private concert.

'Very well, I believe; but it is a long time since I have seen her.'

'I thought you were intimate.'

'So we are, but you know she has met with a great deal of trouble. She first lost her property, then her husband, then came the death of her only son, and about two years since her only daughter died; and now I really feel quite a dread at seeing her. Probably she will be very much overcome. However, I ought to conquer this feeling, and I am determined to do it very soon.'

'I remember her as a very handsome woman,' said the lady, 'she was quite a belle.'

'And I dare say is still handsome,' said I. 'I will try to persuade her to come and live in the city. I know she has enough for *genteel board*, and will be far happier here than in the country.'

I was now warmed by my benevolent project, and a few days after found myself on the railroad which passed near her residence. I was whirled along, as every body has experienced, with a rapidity that blends earth, trees and sky, but our demands increase with our facilities. A little girl who had a basket in her hand and was going with some of her school-mates to a pic-nic in the woods, near the first stopping-place, while the monster of a locomotive was bellow-

ing and puffing at the rate of fifteen or twenty miles an hour, turned to me and said indignantly, " How slow we go!"

After various stops at depots we came to mine, within half a mile of my friend's residence. It was necessary to get a direction and I inquired for Mrs. Deane's house, and began my walk through foot-trodden paths bordered by grass and sweet-scented flowers. I quite enjoyed it, and began to think the country might be pleasanter for *walking* than the town.

As I drew near her dwelling my heart almost failed me ;—to come upon her by surprise seemed actually unfeeling. At length I saw a laborer at work in the garden. I inquired of him how Mrs. Deane's health was.

' Very good for her years,' said he.

What can the man mean, thought I; she is a month or two younger than I am.

When I arrived at the door it was near evening. My friend came forward to meet me with one of her sweet smiles that I well remembered. I was a little startled to find that time had been at work upon her fine face, but there were her mild blue eyes, and her complexion not much changed, with still a healthful glow over it. While I was surveying her, I fancied she was doing the same by me. I know not what reflections were passing through her mind; for my own part, I was thinking how prodigiously youth depended on dress. She wore black—I believe she had never thrown it off since her husband's death—her hair was quite grey, and was covered with a neat little mob cap. I had prepared to shed a torrent of tears, for I have quick sympathies, but they were not called for; she seemed perfectly cheerful, and welcomed me much as she used to do in former times. As I went to the mirror to arrange my dress, I contemplated myself with some complacency. My curls were in the nicest order. The flowers in my bonnet-cap were in excellent taste—neither gaudy nor too delicate—they were not rose buds nor orange blossoms, but had the rich tints of autumn. My friend's size had increased, mine on the contrary had rather decreased. Indeed I must confess that I looked to myself full fifteen years younger than my former companion.

Few people, I believe, learn the inroads of time from their mirrors; *it is too* gradual in its advances to alarm us. There is an

involuntary deference which sometimes startles and surprises us, and sometimes we are shocked by impertinent remarks; but it had been my good fortune to live among well-bred people. Mine had been a life of single blessedness, and I had never experienced much change. It was otherwise with my poor friend. I felt the deepest commiseration for her, and did not wonder at her total neglect of becoming dress. I say *becoming*, because that expresses my idea. Her garments were neatly made and in good order, but they wanted an air of fashion and gentility which we get in the city. I determined to effect a change and restore her to comparative youth.

At an early hour she conducted me to a neat little bed-room with white curtains, where I passed a quiet night. I thought how considerate it was in her not to enter at once upon her troubles. I was now better prepared to offer her sympathy and consolation.

At breakfast we met again. There were none of the little artifices, which we practise in the city, for a *becoming light*. The windows were thrown open, and the morning poured its radiance into the breakfast room. My poor friend's face was absolutely decomposed by it, and I actually shuddered at the strong lines I detected there. I must allow that our breakfast was in perfectly good taste—fresh eggs, sweet butter and the best of cream. Still my friend's cheerfulness continued, and I saw none of those bursts of sorrow for which I was constantly looking. Suddenly however she arose from the table, and passed through the door. Grief has come at last, thought I, she can command herself no longer. But no! In a few moments she returned with a little white plate of radishes. 'I had liked to have forgotten,' said she, 'to treat you with these radishes of my own raising.'

After breakfast she invited me to a stroll in the garden. On one side there was a rustic arbor in which we seated ourselves. We conversed for some time with the familiarity of old friends. Suddenly I said, 'Do you know, my dear Nancy, that one half of my present visit is to persuade you to come and live in the city?'

'Why should I?' said she, looking surprised.

'Why? For a thousand reasons. In the first place, you have no society here.'

'How can you possibly know that,' said she smiling. 'Now I

do assure you I have the best; there are three or four families of intelligent, enlightened people.'

'Three or four!' I replied, 'if you want to *knock up* an evening party, what are three or four families!'

'I never want what you call a party in the city. I am glad to see all or any of my friends when they please to come, and I am seldom alone of an evening.'

'It must be very dull for you, however, my dear Nancy,' said I compassionately; 'you who have known other days.' I was very careful not to say *better*. 'You certainly enjoyed the gay world while you were in it.'

'Yes,' replied she, 'while I was young and enjoyed the pursuits of the young. And now I love to see them happy, and I often collect them around me. My friends, the Russells, have a family of young people. The Hurds too have two sons and a daughter. I could mention others, but I see you do not think much of my little circle. Let me add however, that they meet together very often, pass the afternoon in working for the poor, and if they choose get up a cotillon in the evening.'

'And dance by your old piano, I suppose,' said I with a laugh.

'Yes,' said she quietly; 'it was a very good one once, you know, but perhaps a little out of date now, like its owner.'

I was somewhat nettled by this observation. I thought it rather personal.

'Do you give them any entertainment?' said I in rather an ironical tone.

'What more can they desire than dancing,' replied she.

'You have lived so long out of the world that really you do not understand the language of it.'

'O,' said she laughing, 'I know now what you mean. I have often when I journeyed seen over a door—"Entertainment for men and horses." When I invite them of an evening, I have a basket of apples or pears, a plate of nuts, and a pitcher of water with glasses placed upon the table.'

'Really, my dear friend,' said I after a pause, 'it makes me sad to see you so changed—you who were quite a belle in the city.'

'You forget,' said she, 'how many years have passed since that time, and how all is changed with me.'

'No, I do not. I have felt the deepest sympathy with you, I know all you have suffered, and I have only waited a decent time to persuade you, now you have no ties here, to come and board in the city. I am sure you can live very genteelly there, have a very good bed-room and a right to see your visitors in the drawing-room, for what it costs you to live at present.'

'Do you think it would be a great gain to give up my whole house for one room and a right in another?'

'The gain would be, in society and amusement.'

'That would be a motive, I acknowledge,' said she, 'if I were in want of either.'

'Pray,' said I, 'may I ask how much your present establishment costs you?'

'Establishment?' said she, looking a little puzzled.

I explained, 'how much it costs you to live?'

'My whole income is five hundred dollars. For my house I pay one hundred of it.'

'And you keep a gardener?'

'No. I have a very good neighbor who takes my garden by the halves, and I get more vegetables from it than I use myself, so that I have some to give away.'

'What servants do you hire?'

'My faithful Beppo, who has lived with me thirty years. She objects to being called a servant, she prefers the title of *domestic*. Then I take a little girl for her benefit, as well as my own, for I am careful of her education; when she is old enough to earn good wages, I find her a place and take another.'

'Then you are all the time training them,' said I.

'Yes,' replied she, 'and myself too. Is not this world a place designed for training? Are we not all under training for another world? Who expects her home to be always here?'

'My dear friend,' said I in a sympathetic tone, 'it grieves me to see you so broken down by sorrow.'

'Why should you think I am?' said she, with a smile. 'It is true I have met with what the world calls afflictions. I have felt them as such, and grieved perhaps unreasonably, but it was only for a time. I grew tranquil when I began to understand that death is only a break in our existence to be shortly repaired.

Those who go from us are a little in advance, but we are sure to follow. If there were any uncertainty on that point, I should, as you say, be broken down by sorrow. If I had not confidence in a future life, I should be most miserable.'

'And how do you obtain this confidence?'

'I will tell you,' said she. 'I have obtained it by giving myself time for reflection and using it for that purpose. Nobody wants the conviction, that there is a First Cause for every thing. This First Cause must be the Creator and unite in itself all power—the One whom we call God. He made this world with all its wonders, its heights and depths, its outward beauties and hidden treasures. On the same principle we want no arguments, to convince us that he created man. He is then, in the strongest sense of the word, my Father; I am his child; he *trains* me as such; and for what is he training me but for future purposes? I see nothing *here* that can answer the question, or reconcile me to losses and privations; but on reflection they all appear consistent with a continuation of life, or a future life, as we usually say. This conviction becomes a never-failing spring of trust and hope, it is the foundation of all consolation. Let us once believe that God loves us with a tenderness and care far beyond any earthly parent—that he can never mistake our best interests, as *they* may—and we feel *safe*, for we are sure that it is the vital principle he is watching over. It seems to me that I can deduce all this from what is called internal evidence, from what I feel and experience; but it is difficult for us who are brought up under Christian teaching to say how much we owe to it. When I add to my internal evidence that revelation brought to us by our Lord Jesus Christ and study his character as given by his Apostles, I feel that "he hath risen," and I become cheerfully submissive. I am only showing you the simple process of my mind. The first conviction is trust in God—a perfect reliance on his paternal relation, on his infinite love for our souls. You perceive I am not arguing this subject. If you want arguments on a future life, you will find them in various books.'

'Well, my dear friend, I will allow you have settled this matter with yourself, and are cheerfully resigned. Indeed I begin to see it. There are no traces of deep affliction on your countenance. If you would only dress a little more, you would still look quite

well. And then nothing conduces so much to health as employment. You must be sadly in want of objects of interest. What do you do in winter?'

'O, a thousand things. It is my time for in-door enjoyment; like the ant, I prepare for summer. I play the farmer and assort my seeds for my garden, for I have a voice and even a hand in it. My house is to be made comfortable, and there is the training of little Mary, and my hens and chickens. Beppo too claims a portion of my time for conversation, and I try to give her the same cheerful convictions that I have. When my lamp is lighted for the evening—which I assure you is the best of its kind, for I value my eyes too much to give them any unnecessary exertion—and my fire burns brightly, it matters not to me whether it storms without, or the stars shine, for I am happy within. And now I will not ask you what I should gain by changing my country residence for a town life, because I remember. We could make calls all the morning, and go to balls and parties in the evening; we could change the fashion of our dress every few days, and if we are not wealthy enough to order every thing brought home ready made, this alone would take a large portion of our time and give but little leisure for reading or reflection. There are some advantages in the city which we cannot have in the country, but none, as I am situated, that outweigh the preponderance in favor of the latter. But we have talked enough on one subject. I want to show you the country around me. I hire a horse and chaise for a third less than you pay in the city. As you like society, we will stop at the door of some of my country neighbors and invite them to pass the evening with us.'

I arrayed myself with some care for the ride, being willing to create a little sensation with my fashionable bonnet and pretty cap, and was ready when the man who owned the *equipage* put his head into the door and said to my friend, 'Do you want me to drive, ma'm, or is the *old lady* there going with you?' After all, thought I, the country is detestable, if only for its bad manners. Indeed I confess I wondered that he could detect age under such a cap and bonnet and with really a youthful figure. But so it is; like the circles under the bark of the tree, every year makes a new line.

Our ride was very pleasant. We had leisure to observe the scenery of the country. On one side rose the little hamlet, on another stood a cottage embowered by trees and vines. Once our horse was permitted to refresh himself by a draught at a limpid spring through which we rode. On our return, at twelve, a school poured forth its group of noisy little children, who saluted us by nods and courtesies. I could not but acknowledge that the sun shone more cheerfully on green grass and white cottages, than on paved streets and brick houses.

The evening proved very animated. Before her guests arrived, my friend prepared her basket of apples, and I heard little Mary's hammer going to complete the *entertainment.* The children introduced ingenious little plays, in which we all joined. I was very fortunate in guessing their conundrums, and my friend proposed I should play a few tunes on the old piano for their 'magical music.' I don't know how it was, but I have not for years felt so young or had so much real gayety. The children seemed to consider me quite one of themselves.

'Well, my friend,' said I, after the company had gone, 'I will say no more about the city. I will even confess that you seem to have all the means of enjoyment about you.'

The next morning I took the cars and was whirled back to my *genteel boarding-house*, where I have an upper chamber and a right in the drawing-room, for only nine dollars a week—I finding my fire, lights, washing, errand-boy, and other et-ceteras. H. F. L.

THE SINFULNESS OF SIN.

A SERMON, BY REV. DAVID DAMON.

ROMANS vii. 13. * * * But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

As I have chosen this passage of Scripture merely as a motto or introduction to a discourse upon the heinousness, or exceeding sin*fulness of sin*, I need not enter into a particular exposition of the

text or context. As I wish to be solemnly impressed myself with a sense of the folly, danger, and exceeding sinfulness of sin, you will not doubt that I sincerely desire to impart this impression to you. We have been charged, as a denomination, by other Christians, with holding sin to be a light and venial evil; and *this*, it has been said, is one of the reasons why deep convictions, sincere repentance, and thorough reforms have not been common among us. I am not satisfied of the truth of this allegation in either of its parts; but I am satisfied that, in all denominations of Christians—ours and all others—there are many individuals, who have not the correct understanding and the deep feeling of the sinfulness of sin, nor the just views of themselves as sinners, which God's eternal, immutable truth demands.

All know and acknowledge, that men are sinners, and that punishment, or misery, is the consequence of sin. None dispute this. But what is sin? The Scriptures have defined it:—"sin is the transgression of the law." The transgression of what law? Not merely of the just laws of civil government, nor merely of the letter of the Ten Commandments, nor of the express moral precepts of Moses and the Prophets, Christ and the Apostles; but in addition to these, of the law of God written in the heart, which conscience continually makes us read. This last embraces the whole. Those first named are transcripts, examples, divinely selected instances, to aid the understanding and conscience in reading and comprehending the whole, in its length and breadth, its depth and height. The man, who by omission or commission, thought or act, word or silence, transgresses the holy law of God engraven in the human heart one iota,—who wrongs his conscience, the divine monitor within him, in the least degree,—does thereby constitute himself a sinner—enters upon the career, which leads to degradation, misery, moral ruin, and spiritual death. The alternative is then,—to pause, consider and retreat, or to rush on and die. Such are the general nature and tendency of moral evil, or sin; and I will wrong no man's understanding so much as to suppose he does not know this, that is, has not some apprehension of the general fact or truth stated. But it is quite a different thing to see clearly and to feel deeply, in the inmost depths of the soul, the whole import and bearing of this great truth.

I will endeavor to illustrate so much of it as I may, on one brief occasion, by adverting to the selfishness of sin,—its ingratitude to God,—the injury it does to others,—the injury it does to one's self, —and the stress which the Scriptures lay upon immediate repentance.

1. One circumstance pertaining to the very essence of sin, which in some measure shows its heinousness, or exceeding sinfulness, is its selfishness. When a good act is done, others besides the doer usually share in the benefits—the happy results. It is intended by the doer that it shall be so, and the fact that it happens so as he intended enhances his own share in the mutual benefit and happiness. Now sin, in its very nature, is the reverse of this, is opposite to all real benevolence, and is supremely selfish in its aim. A man does good—pursues and accomplishes the right, the benevolent, the true, to gratify others and himself likewise. But when he sins, it is to gratify himself; or baser still, to gratify himself, and at the same time and by the same act to inflict pain, or mortification, or some injury upon others. It is to gratify causeless or too long continued anger, or sordid avarice,—some depraved desire, some selfish feeling,—that a man sins. He intends that the gratification derived from the sinful act shall be all his own, and that others shall not share in it. The sinfulness of sin is therefore in some measure manifest from its baseness; for whatever is exclusively selfish has always and justly been considered base and contemptible.

Possibly it may be objected to this view of sin, that certain classes of sinners join hand in hand, band together, pursue their objects in company, and appear to have much joyous fellowship among themselves, as in the instances of thieves, robbers and pirates. I will not deny that the social principle (perverted and depraved however) has something to do with forming and continuing such connexions; but still the objection is seeming, not real. Every member of such bands is seeking his individual gratification, and cares very little for the fate or fortunes of his comrades. The great principle of all such associations is their necessity in order to the successful pursuit of the objects which each one has in view individually. If there is any thing better than this in any breast *among* them, it only shows that their depravity is so far short of

total and universal, that some good may still remain even in such society. Yet selfishness may predominate, and all their sin be selfishness, in all of them.

Probably however the view here presented of the nature of sin will not be objected against. Indeed, many Christian moralists extend this view so far as to affirm that selfishness is the essence of all sin; and I admit the correctness of this affirmation so far as to concede, that benevolence and selfishness are good standard tests of the qualities of moral actions; that is, if an action is purely benevolent in matter, form and intent, it is right and good; if it is merely selfish, it is evil. I am not sure that any exception will be found, in the last analysis, in the application of this test.

2. Another quality of sin which shows its baseness, and its exceeding sinfulness, is its ingratitude to God.

God has created us; preserved us; given us all we possess—all our capacities of improvement, acquisition, and innocent enjoyment; and engraved his holy moral law in our hearts. This law is just and good, intended to promote our highest good, imparted to us for this end—that by learning and obeying it we may be continually instrumental in securing and enhancing the good intended. God continually watches over us, as the anxious father over the children whom he loves; by his providence, his spirit, and his revealed word, instructs us, encourages us, warns us, that we may be made clearly to perceive what obedience and disobedience, holiness and sin, are, and what are their fruits; and with the kind, benevolent, holy, parental purpose, that we may sow and reap the fruits of obedience. How ungrateful and base then it must be to transgress his moral law! This is one of those plain conspicuous points, which a multiplication of words cannot make plainer. How shall our ungrateful, sin-hardened hearts be made to feel the truth which continually shines before the enlightened intellectual eye, as with the concentrated light of a thousand suns?

3. The injury which sin does to others, aside from that which it does to the sinner himself, shows its exceeding sinfulness. There are two principal ways by which a sinner injures others, through his sinful acts; first, by the direct pain, mortification, sorrow, losses, disappointments and other palpable injuries he inflicts; and, secondly, by the depravity instilled into others by his influ-

ence, by which last others not only become partakers of his sins, but eventually perhaps come to excel their exemplar and teacher in their own proper wickedness. It is probably true, that a man never sins without injuring others besides himself. The most secret sins probably do not furnish an exception to this remark. I know, it is said, of men practising certain vices, that they are their own worst enemies—that they injure no one but themselves. The former of these sayings is true, the latter untrue. A man cannot sin without injuring himself, and cannot injure himself without injuring others. If he does no other injury to others by the sin or sins which some suppose injure himself only, he at least defrauds the community of part of its due; for every man owes it to the community to do the most good which he can, and consequently to make the most and the best of himself which he can, that he may be able to discharge the community's just claim upon him. It is very true that by committing sin a man always injures himself more than he does any other person, and perhaps in the final result, in the last stage and consequence, more than he does every other person; but it does not hence follow that he injures others not at all. On the contrary, it is certain he does injure others more or less by any and by every sin which he commits. Now what right have we to injure others,—wantonly to inflict pain, to withhold from others their just due, corrupt them by our evil example, instill into them bad principles, do to them any injury whatever? What right have we to despoil others of the possessions which God gave them, and mar his glorious image impressed with his signet upon their souls,—every way, and in every sense, God's own creatures, as truly as we are? Is it not base, wicked, exceedingly wicked to do this; to harbor a thought of doing it; or the least desire that it should be done by other instrumentality than ours?

The facts and truths which belong to the two remaining topics seem to me to show still more conclusively, mournfully and fearfully the exceeding sinfulness of sin. I advert therefore,

4. To the injury which sin does to the person committing it—to the sinner himself. This part of the subject naturally resolves itself into three considerations or aspects;—the self-degradation and misery caused by sin—its tendency to perpetuate and aggravate itself—its tendency to oppose and counteract reforming influences.

Need I say, that sin produces self-degradation and misery in him who commits it? Whosoever does not know this has yet to learn the first rudiments of sin. All the remorse, the greater part of the regret, much of the disease and pain, and nearly all the feeling of self-degradation and skulking shame, which the most brazen face cannot always conceal, are wholly caused by sin. Then the direct tendency of sin is always to perpetuate, increase and aggravate itself. The man who indulges in it, in any kind and in any measure, to day, is liable to indulge in it, in the same kind and in greater measure, and probably with less compunctious visitings of conscience, to-morrow. The experience and confessions of sinners of almost every sort and grade have morally demonstrated this tendency over and over again. And if they proceed onward from day to day in the downward career of vice, till the moral sense is wholly blunted, the conscience seared as it were with a hot iron, and they are left to consummate their self-degradation by glorying in their shame, though they have then passed in a greater measure beyond, or rather below, the misery of remorse, regret and shame, it is only because they have reached a still lower and more torturing depth of misery, from which the retreat is still more difficult. But more fearful still is the increasing strength which inveteracy in sin acquires and puts forth in counteracting all good influences. At last sin long indulged seems to become a second nature—the real nature, for the time being, of the soul committing it; and we despairingly think of the words of the Prophet, who exclaimed, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." All which is then said by God or man to persuade to repentance and reformation seems like speaking to the deaf adders, which are said, perhaps fabled, to have no ears. It is impossible to contemplate some such instances with the heart of humanity, and in our contemplations put the questions,—*can* these ever repent? and *will* they ever? without mournful, fearful, and even terrible forebodings. God forbid that I should say, they never can and never will; for what is impossible with man is possible with God. God forbid that I should fix a time when the door of infinite, unchangeable mercy shall be shut upon them, never, in eternal ages, to be

opened again. God forbid that I, a being of yesterday, knowing but little of the past, and nothing absolutely of the future, should say that it will ever be *so* shut. But he who tells me that there is not occasion for unspeakable concern and unutterable fear, in view of the long interminable future coupled with such instances as have been referred to, only amazes me with an indistinct vision of the differences there may be in the moral and intellectual perceptions of different men. At least, the characteristic nature and tendency of sin, as here described, show that it is any thing but a slight and inconsiderable evil, to be little regarded. It is heavy, it is oppressive, it is deplorable. It is the one great malady of the human soul. The one great physician, the Son of God himself, was brought from heaven, from the abode and bosom of infinite love, to prescribe for the remedy of this deplorable evil. Let no one deem it a light matter. Let the soul feel, that the question of its life or death is involved in the issue of the continuance or expulsion of the great and deep-seated malady.

5. The Scriptures, the record of the revelations which God has made to man, lay great stress upon *immediate* repentance—here, on earth, in this life, *now*. They not only urge repentance, but *immediate* repentance. They never advise, nor countenance, nor admit of any delay of repentance. Now if the nature of sin and its consequences were not such as have been described,—if sin were not exceedingly sinful, an exceedingly great evil, if its nature and tendency were not to perpetuate itself, to grow worse continually, to become inveterate, to produce more and greater miseries continually, to harden as well as strengthen itself by its repeated acts, to counteract and increasingly counteract the application of the remedies proposed for its cure, and so render repentance, not impossible utterly, but the more difficult, the longer it is delayed,—if these were not facts, truths, eternal, immutable, all important truths, in the very nature of things, would there be so much stress laid upon immediate repentance, upon repenting now, seasonably, immediately and without delay? If sin were a slight evil, its consequences slight, temporary and transient, none of them likely or liable to be lasting or extensive, would there be this urgent call to repentance every where repeated? And would

there have been occasion for precisely the things which the Saviour did and said and suffered; and such a personage as he was, without sin himself, called the beloved Son of God, given from the bosom of the Father, and filled with all the fulness of God? Or to reverse the supposition, if the Scriptures are a record of what God has spoken to men, for their deliverance from sin, their reformation and salvation, is not sin the great and terrible evil which has been described, the one great evil to be feared and shunned, the one great evil which we should seek deliverance from, and that immediately; an "exceeding" evil—its intensity increased by its vileness, ingratitude, selfishness, malignity, disregard of others' rights and happiness, continual multiplications of itself, and resistance of all good and holy influences?

Judge ye, whether it be not so—whether one word has now been spoken concerning it, more than is true. Judge ye yourselves, and judge by yourselves,—by your own bitterest experience of the evil of sin, which yet may be the merest foretaste of what is to come, except we be delivered from it,—whether it be not so; and henceforth let us both perceive with the understanding and feel in our souls the exceeding sinfulness of sin—both the sin which is in the world, and the sin which is in ourselves.

As the words which have now been uttered in your hearing profess to make only one point, so they lead, in the first instance and directly, to a single application in order to our deriving any benefit from them. They utter and reiterate, as it were, a single voice, with the tone scarcely varied in its repetitions—"Repent, repent, for why will ye die?" Repent, repent, and bring forth fruits meet for repentance. Repent, that your sins may be blotted out. Repent now, immediately, this day, and permit no longer delay of repentance. Then, when a sure foundation is laid in repentance and faith, we may proceed in all joyfulness and continual hope, building thereon the superstructure of the Christian virtues and graces, till Christ, "the hope of glory," shall be fully formed within us; and God, even the Father, who "spared not his own Son, but delivered him up for us all," shall then "also, *with* him, freely give us all things."

FEMALE EDUCATION.

On a late visit to a neighboring city we were permitted to read a letter prepared for circulation among a few young friends of the author, which contained suggestions so just in their character and so widely applicable, as we fear, in respect to a neglected branch of female education, that we sought permission to publish it in our journal. Of the particular want, or advantage, of an acquaintance with the use of the needle, the opinion expressed by the writer would derive little confirmation from any remarks of ours; and of the general character of female education, as it is conducted in many of our most approved schools, we should esteem her judgment entitled to far more respect than our own. But finding her apprehensions coincide with those which we have long entertained, we are glad to present the testimony of one whose opportunities of observation and clearness of both intellectual and moral perception entitle her to speak concerning "the effect of the incessant stimulus applied to the mental powers of her own sex." We have long believed that "the perpetual action in which they are kept, through the excitable period of youth, is unwholesome." Both health and character must suffer, in many instances, from the undue requisition of study. It were a thousand times better that a girl should quit school ignorant of Italian and Latin, than that she should carry into future life an enfeebled physical system or a heart in which the proper sensibilities have not been trained, because her whole time has been occupied in acquiring knowledge. Besides, we can be young only once, and youth is defrauded of a part of its natural enjoyment, when its energies are incessantly tasked with lessons. How far the method proposed in this letter for remedying one of the evils that result from too close confinement to books may be advantageously adopted in this city or elsewhere, those, especially, among our readers who are mothers will be able to determine. That the prevalent system of female education in this country admits of great improvement, can hardly be doubted. We may add, that the proposal was so well received by those to whom the letter was addressed, that the plan will go into effect at the time named. Ed. Misc.

"My dear Miss:—I am anxious to engage your interest in a matter, which may eventually repay all the attention you give it; and the kindness of the purpose will, I trust, excuse any unusual frankness in the appeal.

It is well known that the present course of education and mode of thinking among young ladies in this country exclude plain, useful *needlework* almost entirely from the list of accomplishments. It has long been mournfully the case in France and England; and we have chosen to imitate them, instead of the patient daughters of Germany, who prove to us, by their own example, that a lady may cultivate her intellect highly, be even a thorough musician, and excel no less in all that are called domestic acquirements. It is this noble† example which for years I have longed to see copied by my own countrywomen, confident, as I am, that they have no less energy and capacity. For years, too, have I watched the increasing encroachments of other pursuits on the hours which our mothers devoted to the wholesome and useful occupation furnished by the needle. It has been difficult to devise means of arresting the evil, principally, because those most deeply concerned are unwilling to be convinced that it is an evil. They plead, that at the schools they attend needlework is not taught; and the lessons assigned them, with the requisite attention to music, drawing, &c., occupy all their hours out of school, except such as health claims for exercise. This is sadly true; and is spoken of as inevitable in the nature of things. It would be idle to attempt a sudden and total change in customs now so completely established. Still, we believe much might be done for a better regulation of female education, were the great deficiency felt to be as lamentable as it really is. I have conversed with many mothers in Boston and elsewhere, whose wisdom and personal experience have taught them to look rightly at this subject. But they again pleaded custom, and the disinclination of their daughters to plain needle-work.

It is to the daughters then that we must openly and earnestly appeal. To them that humble and neglected instrument of happiness, the needle, must be recommended by the voice of a stranger—by many voices. I believe some may be awakened in their own hearts.

I have long been anxious as to the effect of the incessant stimulus applied to the mental powers of my own sex. I am convinced that the perpetual action in which they are kept, throughout the excitable period of youth, is unwholesome. Acquisition of knowledge, of accomplishments even, all the intellectual and elegant pursuits which now engross a young lady's time until her "education is completed," produce an undue activity of certain powers, while others slumber. They create a morbid craving for incessant action and a thirst for excitement; action is not always pro-

gress, and progress goes on more healthily with occasional rest. They leave no chance for tranquillity, for quiet reflection, for arranging their acquisitions and deepening the channel in which they are to flow. An hour or two given daily to some simple task of needle-work has a wonderful effect in soothing agitated spirits, in permitting the soul to collect and refresh itself, and yield to profitable meditations. The very thought, that we are usefully employed, has a charm and power which experience only can teach. And the needle, in hands to which it is familiar, never checks thought nor tames the imagination unduly, as actual cases prove, in this and other countries.

There is another aspect which it is difficult to persuade the young to look upon for a moment. Yet who that for twenty years has contemplated the vicissitudes of fortune in this community, can be blind to it? Thousands could unfold such tales as I myself can from personal observation. I have seen some of the friends and schoolmates of my youth, who formerly expressed the same contempt and dislike for plain sewing which are now so common, living to bear strong testimony to the importance of that which they then neglected, and thought to neglect always. Some have borne this testimony in tears. More than one of those who were the richest among us, as we sat turning the leaves of our dictionaries, are now among the poorest; and the dictionary—nay, the classic poet, has been laid aside, the elegant piano long since sold;—for all who learn cannot teach, literary acquirements and elegant accomplishments will not support all who would use them for a support;—and the long despised needle now comforts the heart, helps the economy, and perhaps contributes to the support of the once thoughtless school-girl, and of those who look to her for aid.

Through what trials, mortifications and heartaches the use of the needle is acquired at a late period, if neglected early, you can hardly imagine. I have heard a few mothers say,—"Oh, my daughter has capacity; her time is so much occupied now that she feels no interest; when the time for it comes, she will learn needle-work fast enough. There is no need of teaching beforehand what she will be sure to acquire when she wants it." This argument rests upon few facts. Such individual cases there may be. But the majority prove that she neither learns easily, nor well, nor thoroughly, who begins late. I have myself seen a young lady who was highly educated in the modern sense, but who had little property, and who married a young lawyer with nothing but his talents to depend upon. Two or three years after marriage, with a young infant by her side, and laudably bent on a judicious economy, she undertook to cut out and make up some linen for her husband. She was ashamed to ask assistance, she thought indeed she

could do it herself, for she had heard many say it was a simple thing enough, and she knew she had capacity. When I went into her chamber, she was crying over the linen she had spoiled with her inexperienced scissors. "I am not crying for the linen," said she, "but for my own ignorance." And this was an intellectual and accomplished female.

I do long to see this subject viewed rightly, and will not be discouraged, though fashion for a time drive common sense from the field. I know that it is a calamity which threatens to go down from generation to generation, that fashionable girls will by-and-bye be fashionable mothers, and still less will be the chance for that race of fair beings, yet unborn, to learn what I do believe would make them happier and better. It will be sad for our country.

If in this one city proof can be given that the evil may be remedied, I am convinced a blessing will rest on the young females who have the moral courage to afford such proof. It requires the exertion of their own uncorrupted good sense to see the thing as it really is; no weak, frivolous girl, can see it so. It requires principle to conquer the distaste which the young and lively feel for this unpretending, sedentary occupation. It requires independence to strike forth in a new and decidedly unfashionable course, to undertake that at which many may laugh. Yet I have determined to appeal to the good sense, principle, and independence of yourself, and other young ladies of this city, because I already have a stronger confidence in them than many entertain. Prove that I am right, that I do not estimate you too highly, and that I entertain no chimerical schemes for seeing a truer standard of education set up in the city of ——— than in any other.

I cannot call any woman "educated" in the full sense of the word, who is unacquainted with the art of plain needle-work. I cannot call her a complete woman, who is so unfit for many situations in which God may probably place her. She may have the education of a man, of an artist, or an actress; but if she have not that of a genuine *woman*—beautiful appellation, with all that it conjures up of home-duties and blessed usefulness—I must look upon her as an incomplete creature, and respect her so much the less in proportion to the opportunity she has had of making herself complete.

The heartfelt interest which has been growing within me for years, has induced me at last to sit no longer gazing, speculating, and grieving over this matter, but to rise and ask help in something practical, in a simple, distinct effort to give needle-work the place it should have among female accomplishments. I would entreat that you, or others whom you may reach more easily than I, would set the example of devoting a part of that interval, which usually elapses between leaving school and engaging in the hurry of life, to this purpose.

To afford you a convenient and agreeable opportunity of doing this, I have persuaded a lady to devote three afternoons of the week, during the months of next March, April and May, to a class of twelve or fourteen young ladies. She will receive them in some pleasant apartment, and show them how to cut out shirts and other garments and put them together in the neatest and most durable manner. As nothing else will be taught, her terms will be only three dollars a quarter. The limited number and intelligent age of her pupils rendering the usual restrictions of a school unnecessary, I see no reason why these meetings should not be made pleasant by conversation, and perhaps the occasional reading aloud of some friend, who may come thus to assist and interest you. If the plan succeed, it is my belief that some delightful associations of friendship will connect themselves with it, and that you will have cause to remember these meetings with solid satisfaction through your whole life, be that long or short.

Will you have the kindness to favor me with a few lines in reply, if you are willing to engage as one of this class; for it is found necessary to make some of the arrangements as soon as possible. Your friend, L. J. H."

SONNET

TO A DEAD INFANT.

Thou beauteous babe! so peaceful is the smile
Thy cold and pallid cheek doth seem to wear,
Methinks thou art an angel from the air,
Come down from heaven to linger for awhile
Amid the scenes which human hearts beguile,
And, tired with wandering, thou art sleeping here,
Safe in thine innocence from every fear,
Nor dream'st of dangers, such as mortals feel.
Such loveliness is imaged forth in thee,
I scarcely breathe while gazing on thy face,
Thou emblem of seraphic purity!
Lest waking, thou shouldst frighted leave the place,
And, mounting upward on the wings of light,
Shouldst disappear forever from my sight.

J. A. B.

ENGLISH SERMONS ON DR. CHANNING'S DEATH.

We cannot think we shall weary our readers by too frequent recurrence to the death of him, whose removal from the midst of usefulness at the height of his influence has been the occasion of notice and lamentation far beyond the bounds of the immediate sympathies which encircled him. Our own sense of the loss which has fallen upon our community, and our country, grows with the passing months. Such a man as he was, occupying just the position which he filled, and possessing the powers and the dispositions which he exercised, seems to us more and more needed, as the abominations of political intrigue, the extravagances of religious dogmatism, and the intemperance of a philanthropy blinded by its own zeal, become more apparent. Would that the example of firmness in union with moderation, and of humility with truth both of speech and conduct, which he presented, were allowed to exert its proper influence, though viewed only under the light of the past. Would that he who more than any one else, by the power he possessed over various minds, harmonized the discordant elements of thought and feeling around him, were still a centre of attraction and a source of counsel. But Providence is just, and doubtless through great variety of discipline must man and society be led towards their ultimate condition.

We have already spoken of the manner in which the intelligence of Dr. Channing's death was received in England. A copy of the resolutions adopted by the Committee of the British and Foreign Unitarian Association (of which mention was made in *Month. Misc.* viii. 62) was received by us under cover of a letter from the Secretary, of which we may extract the greater part.

"The resolutions speak for themselves; and I should probably weaken their force by any observations of my own. They will be received, I trust, by our American brethren with approbation and sympathy, as a testimony of our high respect and affection for the memory of their countryman, and of our strong sense of the services which the Father of mercies enabled him to render to the cause of Divine truth and human improvement. The loss of Channing has been mourned in all our churches. As Unitarian Christians, whether as individuals or as societies, we feel that we

owe him more than we can express. We knew him solely by his writings; but the emotions which his noble and eloquent spirit called forth, and which his works will long continue to inbreathe and cherish, must be considered as among the chief blessings and sweetest charms of our present mortal and imperfect existence."

We propose now to give such extracts as our limits will permit from some of the Sermons which were preached upon the occasion of Dr. Channing's decease. We have not yet received all which have been printed, but those before us will supply ample matter for quotation. We have been much impressed with the harmony of judgment which runs alike through the English and the American discourses called forth by this event. Not only do they agree in their general appreciation of Dr. Channing's character and influence, but in their exhibitions of the elements of his greatness they also singularly coincide. The Editor of the *Christian Teacher* in noticing this fact remarks:—"Whatever may be their differences in merit and truth of portraiture, they are all the products of one affectionate and reverential feeling. They are all necessarily mere sketches. They abound however in faithful images of him, and in discriminating expression of his peculiar influence and work in the world. Wonderful is their harmony on these points. No man ever stood out so clear from rivalry or competition. With one consent the unbound Christianity of England and America sees in him their highest Mind." We find indeed one peculiarity of the English Sermons, which is easily explained. While they all recognise that breadth of view and practical justice which raised him above the narrowness of sectarianism, they dwell with special satisfaction on the support which he gave to Unitarian Christianity, in contrast with the forms of religious belief whose social operation is so continually and severely felt in Great Britain.

We begin with the Sermons preached in London. Dr. Hutton, of Little Carter Lane Chapel, "affectionately inscribes" his discourse "to his friend, the mourning colleague of the late Rev. Dr. Channing, and to his brethren in the ministry, in America and in his native land, with sympathising sorrow for the loss of the illustrious departed, and with earnest desire that all who survive may, though with unequal footsteps, follow in his path, act together in his spirit, and be excited by his bright example to make full proof

of their ministry." The Sermon is chiefly devoted to a consideration of that feature in the character of the great Apostle—namely, self-reliance—which is indicated by his language in the text—2 Tim. iv, 7, 8. This quality, in the degree and manner in which it was exercised by him, must be confined to a few. "Such men as Paul (Luther was perhaps such another) are rare—raised up by God's especial providence, we might almost suppose, for great emergencies, and justified, by their inward consciousness of the firm texture of their minds, in feeling and expressing a degree of self-reliance, which it would be folly and presumption for the great mass of feebler men to indulge or manifest." After alluding in this connexion to Dr. Follen, whose Life he had just been reading, Dr. Hutton approaches the close of his Sermon in the following paragraphs.

"An apostle, for it is scarcely an exaggeration to call him so, has departed from amongst us. Our tears for Carpenter were scarcely dry, when Follen bade us a no less sudden farewell; and the eloquent voice of Channing is now hushed in death. Follen and Channing! they were lovely and pleasant in their lives, and in their deaths they have not been long divided. With reference to their *mental temperament*, I might feel inclined to describe them as the Paul and John of the anti-slavery cause,—that sacred cause to which the best efforts of their strong minds and glowing hearts were devoted. 'God hath not given us the spirit of fear,'—they might both of them have said with the Apostle, 'but of power, and of love, and of a sound mind.' 'Sons of thunder' they were both. In Follen the 'sound mind,' by which I understand the regulating principle of prudence, may sometimes have been less conspicuous than the 'power and love;' and in Channing 'love and prudence,' whose softening and tempering influence we recognize in all that he has written, may occasionally have placed more than sufficient restraint on 'power;' but each followed the dictates of the internal monitor and the leadings of his own noble nature, and why should we compare them? Were they not in essentials one, both apostolic men, of quenchless energy, fervent piety, all-embracing benevolence, laboring to the last breath of life in one spirit and to one end? May they rest together in peace, and though dead long continue to speak to us with their fraternal voices!

To many of you, my friends, the honored name of Follen may be strange, but scarcely to any can that of Channing be unknown. His is not less a European than an American reputation. To which of us has not his pen discoursed sweet music on the most

interesting and important of all subjects,—the nature, and attributes, and paternal character of God; the true dignity and high destiny of man; the internal evidences and genuine spirit of the Gospel of Christ; the equal brotherhood of all those whom God has created in his own image, and to whom, how various soever the forms in which he has enshrined them, he has given deathless souls; the blessedness of peace; the wickedness of war; the horrors and abominations of slavery? On all these subjects the pen of Channing has been eloquent, and the graces of his style have secured an audience for truth from many minds, that would not, it is to be feared, have welcomed her in her naked and unadorned simplicity. The flowers that bright-eyed fancy scatters, her 'thoughts that breathe and words that burn,' under Channing's holy influence were not suffered to enchain and engross the mind's attention long, but served only to prepare it for a more wakeful and pleased reception of truth's weighty precepts, and religion's sacred realities.

He is no more: he has spoken and written his last for us. Let us thank God on our own behalf, that 'the written letter remains,' and pray that, diffused by those means which in these latter days His providence has so bountifully provided, it may long continue to do increasing good in the world."

Rev. Mr. MADGE, in his Discourse delivered in Essex Street Chapel, uses for his text the words applied to the Baptist—John v. 35—but disclaims any intention of delineating the character of him to whom he applies this language. His object is rather to speak of his writings,—the views which they present, the temper which they indicate, and the influence which they are suited to exert.

"I have no intention," he says, "of entering at this moment upon a formal and studied eulogy of this distinguished man. I shall not attempt to describe the grasp and comprehension of his mind, the force of his eloquence, the fertility of his genius, or the energy and determination of his will. I shall go into no minute delineation of the admirable properties of his intellectual, or the beautiful qualities of his moral nature; all of which were enshrined in the most elevated and enlightened piety. * * * Indeed I almost shrink from the brief notice which I am now about to take of some of the great truths or principles which it was the main object of his life to expound and enforce, the services which he rendered to the cause of freedom and humanity, and our obligations to him, as Unitarian Christians, for the aid and support which he brought to our too often misunderstood and misrepresented faith, and especially for the light and warmth which his genius has shed upon views and hopes which, bright and animating as they really and intrinsically are, are sometimes igno-

rantly and innocently, and sometimes designedly and mischievously, held up as cheerless and cold.

* * * * * * *

Of his claims to originality I shall make no mention. There is inscribed upon his name a better, a prouder distinction than this. He himself was too intensely earnest, too deeply interested in the views and sentiments to which he was ever and anon giving utterance, to think for a moment of how they came into his mind,—whether they sprung up from silent communion with his own spirit, or whether they were kindled there by the light of other minds coming into contact with his. One thing may, with truth, be asserted, that never did any man set forth the views which he deemed valuable and important, in a form more interesting, more attractive to the taste, more impressive to the heart, more awakening to the conscience. In meditating on his pages every one feels within himself that he has lying before him the words of a right honest and sincere man. Every one is impressed with the conviction that he is listening to the pure and ardent breathings of a magnanimous, disinterested, heaven-uplifted soul. This it is which constitutes the great charm of his writings. * * * No human love or human fear, no little hankering after this man's favor and that man's applause, steps in to arrest him in his plain, straight-forward career of saying and doing the thing that seemed to him right. The only question which appears ever to come up before him is, What says conscience? What says duty? What is the will of God? When that is known his way is known; his course is determined. He consults not with flesh and blood; he enters into no treaty or parley with worldly considerations; he will submit to no terms of compromise. The counsels of prudence and care he is willing and ready to listen to and to follow, save only when they would silence the voice of principle and substitute expediency for right. Then, indeed, he regards them as evil advisers, and spurns them from his presence. This high moral integrity is the crown and glory of his intellectual powers. It is this which so qualifies him to be the prophet, the teacher of the people. It is this which gives to his speech an almost oracular wisdom and authority."

Mr. Madge proceeds to speak of Dr. Channing's "sentiments of the nature and destiny of man," his "opinions of the perfections and character of God," and of "the spirit and design of the Christian revelation." He then notices "two epochs in his life which signally marked his devoted love of truth, with his determination to stand by it at all hazards; and his deep-rooted enmity to, and abhorrence of, every species of cruelty and oppression;" viz, "his unshaken hostility to the system of slavery as existing in va-

rious parts of the United States, and his adoption and maintenance of Unitarian principles." From his remarks on this last topic we make one more extract.

"When we hear it said that Unitarianism is a cold, cheerless, heartless system, imparting neither wisdom to the understanding nor warmth and vigor to the soul, I would ask, what then was it that won the assent and gained the attachment of such men as Milton, Locke, Newton, Priestley, and now, Channing? Turn to the writings of this last-mentioned confessor, muse upon the noble thoughts and the fine sentiments that are so thickly spread over his pages, and then say, whether *these* can come out of a cold and heartless system; whether *these* can be the fruits of a faith which neither invigorates the understanding, nor elevates and sanctifies the heart? Assuredly, if the strains of intense feeling, earnest conviction, deep love, fervent piety, lofty and inspiring hope are to be heard anywhere, they are to be heard flowing from harps attuned and harmonized by the genius of Channing. His own high character, his own pure mind, his own profoundly religious and disinterested soul is a guarantee to us, that not for one moment would he have listened to reasons and arguments in favor of a doctrine that ministered neither elevation to the mind nor peace to the conscience. Nothing could have drawn such a man towards the Unitarian faith, had he not found in it views and sentiments in unison with and answering to his own virtuous and devout sympathies. The only conceivable source of attraction to him was its truth, its purity, its accordance with the dictates of reason, the character of God, and the teachings of Christ."

Rev. Mr. TAGART, in his "Tribute to the Memory" of Dr. Channing, delivered in the Little Portland Street Chapel, and founded on the words of the writer to the Hebrews—xi. 4—alludes to the right, and duty, of his hearers, although not personal friends, to cherish his memory.

"It is for us, my brethren, to contemplate him in the light in which he has affected us, and in which he will go down to posterity, —as a religious and moral writer;—as an admirable, earnest advocate of Christian truth; as an assertor, dauntless and untiring, of the rights, privileges, and honors of humanity; as one whose voice and pen pleaded before heaven and earth the cause of the injured African, the much-wronged slave; who interposed between his country and its disgrace; who sought to elevate the standard of morals and of principle throughout the whole community of civilized man, by cherishing exalted conceptions of his natural endowments and spiritual capacities, by glowing and breath-

ing pictures of what man is fitted and qualified to become by wise self-culture and under favorable auspices."

The "first great impression" produced by this event, Mr. Tagart remarks, should be "gratitude to the Supreme Being, for having raised up such a teacher and permitted us to rejoice awhile in his light." We cite a passage in this connexion, which, though severe in its terms, no one among us ought to read without grief that so much occasion has been given for its severity.

"In the great chain of intellectual and moral being, which binds together the successive generations of mankind, and connects the souls of earth with heaven, both as to their origin and destiny, some links shine with peculiar brightness, and impress us with a sense of stronger dependence and mightier power. Channing is pre-eminently one of these. He seems to have been raised up by Providence particularly to adorn, improve, and civilize the Western world; a world, which for the last two centuries has presented a vast and solemn field for the concerns and interests of humanity, which needs indeed agents of divine truth and virtue neither few nor powerless, and which gives just occasion for us to pray to the 'Lord of the vineyard, that he would send forth laborers unto the harvest.' Such a being was necessary to sustain those hopes, to preserve those sympathies for our brethren of the United States, which many painful circumstances have contributed to weaken, if not destroy;—hopes and sympathies however, which the benevolent and Christian mind, the lover of his species, the believer in the intrinsic worth of human nature, and above all the admirer of free institutions, would not willingly let die. The subjects upon which Channing employed his powers, and to which his taste carried him in literature and morals;—the boldness, independence, earnestness yet affection of his tone and sentiments, especially upon war and slavery, tended to bring him into sympathy with the best religious and moral spirit of our community, and to endear him to many minds and many hearts. We shall not therefore forget to weigh his spirit and his virtue, his intellectual refinement, his lofty piety, his noble generous sentiments in the balance, to counteract those painful impressions respecting the mournful extent and character of slavery, the hard and selfish spirit of social competition, the fraudulent and iniquitous commercial gambling, the monstrous and disgusting licentiousness of the public press, the diseased appetite for distinction, the insufferable tyranny of the uncultivated populace, and the timid subserviency of many of the better class,—impressions which reach us from so many quarters, and which throw such dense and threatening clouds over the aspect of society in America."

Notice is then taken of Dr. Channing's support and illustration of Unitarian Christianity, his vindication of human nature from the aspersions cast upon it, and his exhibition of great principles of truth and justice in his critical essays and his writings on war and slavery. We can extract only one other passage.

"But while Channing, in these noble instances, wrote for the world and thought for the world; and through these out-pourings of a highly-gifted and full-fraught mind has won for himself sympathy and admiration from the palace to the cottage, from the closet of our beloved Queen to the dwellings of the poor, we, my brethren, have special cause to cherish his memory with gratitude, for his skilful and noble treatment of the evidences and doctrines of our faith, and his powerful recommendation of both by strength of argument, by felicity of illustration, and by warm, pure, generous, and fervent emotion. We shall now add his name to the illustrious list of worthies, who have adorned and vindicated our faith, who have recognized in the Christianity of the Scriptures a divine original, but who, 'after the way which men call heresy, worshipped the God of their fathers.' There cannot be a doubt but that the works of Channing, by that glowing piety, founded on the paternal attributes of God, which illumines his every page,—by his glorious views of human nature and its worth,—by his lofty estimation of the religion and character of Christ,—by his bright and convincing representations of the harmony between reason and religion, between Christianity and the nature and wants of man, between the Scriptures and their right interpretation;—there cannot be a doubt but that the works of Channing have influenced beneficially all our churches, have placed before us a new model of excellence in preaching, have given to our views an interest unfelt before, have inspired a confidence in their worth and power, which will last with our souls and perish only when they die."

Rev. Mr. ASPLAND's "Attempt to delineate the character of Dr. Channing as a Writer, Philanthropist, and Divine," as presented in his Sermon preached in the New Gravel-Pit Meeting-house, Hackney, (near London,) is a more elaborate performance than either of those which we have noticed. It is accompanied "with an appendix," of several pages, "consisting of extracts from his works, and notes." Taking as a text the same passage which had been used by Mr. Madge, Mr. Aspland, after a suitable introduction, proceeds "to commemorate the talents and virtues" of the subject of his discourse, "and especially his incomparable services to freedom and humanity, social improvement, and Christian truth." He

adverts to the influences which surrounded Dr. Channing's early life and helped to form his character, and then enters upon a consideration of his writings. A remark which occurs in this connexion may to many seem to discover more of singularity than of soundness of literary judgment. The reception which Dr. Channing's earlier writings met with in England is the subject of remark.

"The truth is, that he struck in with some of our strongest national feelings. He wrote a brilliant essay upon our Milton. * * * He wrote also a severe attack upon the late Emperor of the French. * * * These two essays may be said to have created Dr. Channing's English reputation, but I venture to question *whether they be not the precise works which of all his writings will have the shortest course with posterity.*"

What follows will be read with more general concurrence.

"Still, we cannot explain the favorable estimate of Dr. Channing's works in this country, without taking into account their peculiar and resplendent merits, in point of style and sentiment and logic. They constitute, in fact, an era in English literature. They have introduced a new style. The style is not perfect, or without defects; but experience proves that it is fitted for the present state of the public mind and taste, and also that while it falls in with that mind and that taste, it is an instrument for exalting and refining both. There are two characteristics of Dr. Channing as a writer, simplicity and fervor. His simplicity is beautiful. In his best works, he never uses a word but to express his meaning; and, amidst the inartificial construction of his sentences, his words fall, as if by command of a master, into their proper places. He gloried in being an Anglo-Saxon, and his language shews that he never lost sight of his ancestral derivation. He aimed not at what is called eloquence or oratory. These a man may sometimes unconsciously rise into, as he frequently did, but no one can attain by study and art. The eloquent and oratorical by profession are the greatest corrupters of our language and style, and I fear these pretensions are sometimes set up to cover even worse purposes.—Another feature of his style is fervor, infused into it by the warmth and zeal of a powerful mind earnestly intent upon great objects. This quality of his writings has more than any other contributed to their large and extending influence. We love to be excited, especially in what we believe to be a good cause. But the earnestness and fervor of an honest writer may betray him into mistakes;—he may become mystical or dogmatical, and will easily fall into repetition. These faults, I humbly conceive, Dr. Channing was not able always to avoid; but, in spite of them, he is a masterly and beautiful English writer."

The "courage" which Dr. Channing exhibited in his writings on Slavery and on other topics of national interest is brought into view, and the preacher "glances at the services rendered by this departed Christian minister and advocate to almost all the higher interests of mankind,"—to education—to the poor—to religious liberty—to revealed religion—and to Christian theology. A short paragraph which we may here quote contains much truth.

"One peculiarity there is in Dr. Channing as a polemical preacher and writer—that is, his habit of penetrating to the essence, instead of looking distantly at the forms, of doctrines, and of passing by mere texts,—which yet he has shewn, by a few passages in his works, that he could explain, however difficult, perspicuously and felicitously,—and laying hold of the moral spirit of theological systems. This mode of argument is well adapted to persons of enlightened mind and cultivated taste, but is as yet, I fear, too refined for recovering the mass even of religious inquirers from speculative error, since their earliest and most fondly-cherished opinions are worked up with the spurious or mistranslated text and misinterpreted phraseology of the Bible."

In the concluding pages of the discourse Mr. Aspland dwells upon Dr. Channing's adoption and fearless assertion of Unitarian principles.

Of the Discourse delivered in Lewin's Mead Chapel, Bristol, by Rev. Mr. ARMSTRONG,—from 1 John iii. 24—a considerable part is occupied with remarks suggested by the text. In speaking of the shock felt at the announcement of Dr. Channing's death, and of the need which we have at such a time for "all the sustaining influences we can call around us," Mr. Armstrong observes,

"An influence of this nature I have strongly felt, in the event of which we speak. Hardly had I heard it breathed,—for breathed it only was,—that, 'Channing was no more!' than my inward thought rebuked the words. With a plenitude of conviction, never till that moment felt, my soul annulled the sentence, and, with something of the certainty of vision, pronounced my friend,—pronounced that illustrious man,—as but carrying up and on his unperishing being to the God who gave it; and who gave it, I devoutly believe, to be fruitful in great glory to the Creator,—from the light, the dignity, the majesty, the glory, it was to shed on the nature, character, destiny, and hopes of the creature! That *such* a soul should cease to be,—that *such* a mind should cease to think,—that *the operations* of an intelligence so devoted to God, and habitually [redacted] to themes accordant and akin with all we know of God and [redacted] *heaven*, could, even for a season, be interrupted, or so

much as changed,—was what I could not for one instant admit to my conception; and I felt, and feel, as calm at the thought of parting with him for a time, as I should feel for some friend who was but raised to some higher sphere of honor, or called to some wider field of usefulness!"

The discourse then proceeds to notice some of the qualities of "the spirit" which resided in him of whom the preacher speaks with a gratitude equal to his admiration. It was a spirit of piety—deep-seated, and eminently practical; a spirit of love; a Christian spirit—the spirit of Christ. Perhaps our readers will be most interested in extracts which are given from letters addressed by Dr. Channing to the author of the Discourse.

"I may be allowed to refer to two out of several letters which I have the happiness to possess, expressive of the humility, yet modest candor, with which he speaks of his own productions. In the later of these, (Jan. 1835,) when he had already added so much to his celebrity, Dr. Channing thus writes:—

'As to the interest you take in my writings, I can only say to you what I have often said, that the reception they have met with surprises me. I had no expectation of the effect they have produced. I am not on this account less grateful for the good, which, I trust, they are doing, and I have encouragements to labor, without which my life would be less active and happy.'

While in a former one, (July, 1828) true to the sentiments to which he had given published utterance, he thus more largely speaks:—

'Many of your expressions of approbation I am compelled by my self-knowledge to limit, perhaps I should say, to disclaim. But whilst I question the soundness of the estimate which many make of my labors, I do not less rejoice in the proofs, which occasionally come to me, that what I have written has been quickening and exalting to some of my fellow-beings. I have a deep conviction that Christianity was intended to communicate energy and elevation far beyond what we yet witness; and that our nature was made, and is fitted for the sublimest influences of this religion. If I have helped to spread this conviction; if I have awakened in any soul a consciousness of its powers and greatness; if I have thrown any light on the grandeur of God's purposes towards his rational creatures; if I have done any thing to expose the monstrous error, that curbs and chains are the indispensable and the best means of educating the individual and the race; or if I have vindicated for the mind that freedom which is the chief element and condition of its growth; then I have accomplished the end to which I have devoted my powers. I thank you most sincerely for conveying to me the hope, that I have not been wholly unsuccessful. I feel my poor *labors (for I cannot estimate* them very highly,) recompensed be-

yond measure by such language as you have used. You have given me a *kind* of approbation which I may enjoy without injury to my virtue, for your letter breathes sympathy much more than it expresses praise. I thank you, and I thank God, for this. Truth, though not responded to, is still truth; but how are we strengthened and encouraged, when, having sent it abroad, it comes back to us in tones, which show that it has penetrated the inmost souls of some at least who have heard it!' "

Our space forbids our inserting at present passages from other Discourses of which we meant to avail ourselves in the preparation of this article. But we must find room for some lines which have been sent to us from England, called forth by the same event that gave rise to these Sermons.* The writer, in the note enclosing them, says:—"if you think them worth notice, as showing how Englishmen feel his worth and deplore his loss, you are at liberty to insert them in your *Miscellany*." E. S. G.

AN ENGLISH TRIBUTE TO THE MEMORY OF CHANNING.

WRITTEN ON READING HIS LAST PUBLICATION, THE "LENOX ADDRESS."

Is this thy last? And is thy spirit fled?
Art thou indeed, then, numbered with the dead?
And can it be, that thou so soon art gone
To final rest? thou pure and holy one!
Shall we, alas! no more with joy unrol
The fresh out-pourings of thy gifted soul?
Shall listening throngs no more, alas! rejoice
To hear the winning accents of thy voice?
And must thy sacred pen now useless lie,
No more to lift th' enraptured soul on high?
No more to chase away the clouds of sin,
Of ignorance and error from within;
Illume the darkened soul with heavenly ray,
Or cheer the weary pilgrim's devious way?
No more to battle with oppression's might,
And 'midst a frowning world uphold the right?
Oh it was fitting thy last thoughts should be
Sacred to Truth, to Love, to Liberty!

* These lines were sent to us in manuscript, and we supposed were intended for our exclusive use; since giving them to the printer, however, we find them published in the Christian Pioneer for the last month.

He is not dead! Oh no, he reigns above,
In the blest mansions of eternal love.
And though his presence here we share no more,
Still, still "the lesson of his life 's" not "o'er,"
Nor can it be, while on his written page
Glows the pure spirit of the saint and sage—
The guide of youth, the stay of tutored age.
No;—"God be thanked for books!" which, he hath said,
"Are voices from the distant and the dead;"—
He still shall live, his lessons still impart
T' expand the mind and purify the heart.
We are his debtors—may we e'er improve,
And use aright, his legacy of love!
Oh may we follow in the path he trod,
Which leads to peace, to purity, to God.

Ye friends of Freedom! bless his sacred name!
To learn of him be now your constant aim.
Bless him, ye 'mancipated slaves! for he
Wept o'er your bonds—rejoiced when ye were free!
And ye, poor scarred and mutilated band—
The wretched bondsmen in fair Freedom's land—
Bless ye his name, who strove your chains to break,
And braved the worldling's scorning for your sake.
And oh, ye friends of Truth! your homage bring,
And o'er his sacred urn your garlands fling.
Bless him, ye friends of Peace! for his pure soul
Would spread her sacred flame from pole to pole;
Of War's fell power leave not a single trace,
And bind in cords of love the human race;
Bid strife and hatred flee from earth away,
And smiling Peace exert her gentle sway.
Ye whose pure spirits ever yearn to save
The wronged and wretched from th' untimely grave
Of dark despair! who fain would free each soul
From error, sin and slavery's base control—
Ye true Philanthropists, of every clime!
Bless ye his memory throughout all time.
Bless him, whose ceaseless energies combined
T' exalt, to purify, to save mankind.
Oh let your kindred souls record with pride
How Truth and Freedom wept when Channing died!

Birmingham, Jan. 1, 1843. W. L.

NOTICES OF RECENT PUBLICATIONS.

THE NEIGHBOURS: A STORY OF EVERYDAY LIFE. *By Frederika Bremer. Translated from the Swedish, by Mary Howitt.* Boston: James Munroe and Company. 1843. 2 vols. 12mo.

WE welcome a new and fair edition of this popular work. We were at first surprised to learn, that while many praised warmly, some readers had begun without finishing it. The peculiarities of style, almost unavoidable in a translation, are apt to be offensive to those who are not much in the habit of reading any language but their own. *The Neighbours* contains so much that indicates its foreign origin—the phraseology, the allusions, the manners described are so unlike all that we find on the pages of the graceful and fashionable novel-writers of England—that we are not, on the whole, amazed that mere novel-readers turn from it. But without mentioning the fact, that there is enough of thrilling romance in the tale to satisfy those who crave only such excitement, how much they lose in their incapacity for appreciating so much of real excellence! Independently of the knowledge we gain by these glimpses into the domestic life of an interesting nation, (by no means so well known to us, as it ought to be,) we find delineations of character which are masterly in their truth or power, a deeply interesting narrative, and beautiful lessons in the minor morals of life, at least, if not in the higher provinces of morality and religion. The tone of the work is pure, as might be expected, when the author and translator are both females. The characters of Lars Anders and his little wife are calculated to awaken a love of domestic and religious excellence.

We acknowledge two faults in the story, as they appear to us. We protest against the good wife's error, who—no matter from what motive—conceals anything from her husband. We believe it to be treason against that unity of soul, that full communion, that perfect openness to each other and each other only, *which are among* the glorious attributes and charms of a true mar-

riage. We protest too against the very *denouement* of the tale. We cannot but recoil from the union of the innocent Serena with the Byronic profligate, though we are left to suppose him reformed by her's or some higher influence. It reminds us too much of the morality of English Comedy. In real life such connexions are seldom happy, and their frequent occurrence either indicates a low standard of virtue in the community, or tends to lower it.

We are thankful to the translator for doing so much to turn public attention towards a country and a literature, which we hope will one day be familiar to the world. The ancient religion of Scandinavia, mysterious in its origin as that of its people, of whom dim traditions tell such wondrous tales—the history of Sweden, with her Gustavus Vasa, Charles Twelfth, Oxenstiern, Linnæus—her Universities—her varied population, including the rude and stunted Laplander—her wild romantic scenery, with frozen coasts against which the Arctic Ocean dashes, gloomy fir-clad mountains, and more fertile southern shores bathed by the Baltic Sea—the uncorrupted simplicity yet lingering in many of her peasant-peopled districts—her very skies lit up by the nightly aurora, and her soil hiding in its bosom whole troops of swarthy miners at their toil—everything, in short, which we know of Sweden, including the names and works of her modern authors—increase our curiosity to know more.

A Sermon *on the Roman Catholic Controversy, preached in the Unitarian Church, Washington, October 30th*, 1842. *By S. G. Bulfinch.* Baltimore. pp. 16, 8vo.

This Sermon appears to have been delivered in consequence of the zeal shown of late by many Protestants in assailing the Roman Catholic Church, and more particularly under the impression made upon the writer by certain discourses or discussions to which he had the previous week listened in the city of Washington. Mr. Bulfinch asks only that justice be done to the Catholic Church. He neither defends her errors nor palliates her crimes, but he maintains that the principles of religious liberty should be respected by Protestants in their treatment of her as well as among them-

selves; he cites examples of the mischief which has resulted from intemperate abuse of this Church; he exposes the groundlessness of fear from any "foreign conspiracy," and the hopelessness of any attempt on the part of such a conspiracy, if it existed, for the subversion of the liberties of this country through the agency of this Church; he remarks on language of the New Testament, commonly, though with the dissent of many Protestant commentators, interpreted as prophetic of Papal Rome; and then notices those corrupt and injurious principles which the Romish Church must be considered as "embodying, if it be denounced in Scripture," but which Protestants need to inquire if they do not themselves exemplify. The three most prominent among these principles he recognises in the "spiritual tyranny," involving the denial of the right of private judgment,—"the reverence paid to saints, which has been freely branded as idolatry,"—and "the stain of persecution,"—which belong to this Church; in reference to each of which he finds occasion for the application of his text to Protestant communions—"He that is without sin among you, let him first cast a stone at her." He closes his sermon with expressing the desire, that "the bitterness of controversy may be done away," and "good feeling not be diminished by witnessing the zealous and successful efforts of our brethren who differ from us." These several points are of course but briefly reviewed in a single sermon of the usual length, but they are distinctly presented, and the spirit of the discourse is excellent.

A Sermon *in behalf of the Washington Unitarian Tract Association: preached in the Unitarian Church of that city, Sunday, Nov.* 22, 1842. *By Rev. S. G. Bulfinch, Pastor of the Society.* pp. 8, 12mo.

This tract, from the pen of the friend, another of whose discourses we have just noticed, is published in the plainest style, but is worthy of wide circulation. Taking occasion from the establishment of a Book and Tract Association in his society, he adopts

the words of the Apostle—Galatians iv. 18—"It is good to be zealously affected always in a good thing," and relying on the proofs which he had at other times advanced of the *truth* of Unitarianism, he proceeds to speak of its *value*, as a ground of effort on its behalf. It is valuable, he remarks, first, "because it is an enlightened faith;" secondly, because being "enlightened, it must be, in proportion, charitable;" thirdly, because it promotes "practical goodness," both through the duties it imposes, and the motives it unfolds; fourthly, because it is suited "to impress the heart," and awaken love towards Jesus the Saviour, and towards God the Father. Having thus shown that it is "favorable to intelligence, to charity, to virtue, and to the full development of every devotional and generous feeling," he pronounces us guilty, "if we prove ourselves incapable of appreciating and exemplifying its blessed influences;" and closes this short, but useful discourse with insisting on "our duty, in every proper manner, to extend its influence"—not in a spirit of bigotry, but of justice and love towards the members of other denominations.

SLAVERY IN THE UNITED STATES. *A Sermon delivered in Amory Hall, on Thanksgiving Day, November* 24, 1842. *By James Freeman Clarke.* Printed by friends for gratuitous distribution. Boston: B. H. Greene. 1843. pp. 25, 12mo.

WE cannot but entertain doubts of the propriety of bringing a discussion of Southern Slavery into the pulpit on the usual occasions of public worship; but, if any one of these occasions may be chosen for such a purpose, we know none more suitable than the days appointed for religious exercises by the civil authorities of the Commonwealth; and whenever the subject is discussed, either in the pulpit or elsewhere, we wish it might be done in as temperate and righteous a manner as by Mr. Clarke in the sermon before us. With a single exception his discourse seems to us just in its expression, and admirable in its tone, of sentiment. We hope that the picture of Southern law and Southern habits is too strongly

colored, and we believe it to be in effect unjust, because it is a *partial* exhibition. Other facts and other traits, it should be remembered, might be presented with equal truth, to soften our judgment of the state of society in which there is such a mixture of the frightful and the humane.

Mr. Clarke, introducing his sermon with the counsel—from Hebrews xiii. 3—"Remember them that are in bonds, as bound with them," pronounces his subject to be "Slavery in the United States. Its evils. Its sinfulness. Our duties concerning it." At the outset, he anticipates the objection, that "it will do no good to consider this subject," and replies that it will do *us* good, even if we could "do nothing to remove the evils of slavery." These evils he considers, first, as they affect the slave; admitting that the *circumstances* of this condition have sometimes been exaggerated, but denying that its *real* evils ever can be; and these are, that the slave "is always *liable* to be badly treated," and that "moral degradation" is an inevitable consequence of the system under which he is placed. "The slave's nature never *grows*. The slave is always a child." The evils to the master are then noticed—"evils, perhaps, nearly as great" as those to the slave—seen in the effects both upon private character and upon society. The political evils too are the subject of a single paragraph. Upon the sinfulness of Slavery Mr. Clarke takes middle ground between the theory "of the Abolitionists who demand immediate emancipation," and the theory "of the South Carolina party of slaveholders;" and asserts the true doctrine to be, "that slavery as a system is thoroughly sinful and bad, but it does not follow that every slaveholder commits sin in holding slaves." In approaching the question of our duties in relation to Slavery, he replies to "some objections made by those who think we have no duties in the premises." First, that "we ought to let the whole matter alone," because it is exclusively a Southern matter; secondly, that "we can do nothing," for the North cannot approach the slave, and besides, the system cannot be overthrown by human efforts; thirdly, that "the blacks cannot take care of themselves;" fourthly, that "they do not wish to be free," being very happy as they are; fifthly, that "they are not intended to be free," being an inferior race. The replies to these several objections are brief, but clear and conclusive. Upon the last point of his discourse—

our duty in the case—Mr. Clarke says less than we could have desired from one whose previous remarks are distinguished by so much calmness and clear-sightedness. We should "remember those who are bound, in our thoughts and our prayers;" we should make the force of a moral public sentiment bear upon our legislators; we should, especially, labor to form "a class of *independent* men"—"a third power, holding the balance between violent parties, and compelling both to greater moderation and justice." Would that we might see such a class, exercising their proper influence on this and other questions that agitate the community, and that may shake the pillars of social order!

A SERMON *preached in Hollis Street Church, on Sunday, December* 4, 1842, *by George W. Packard Jr., who died at Providence, R. I., Wednesday, December* 14, 1842, *aged* 24 *years.* Boston: 1843. pp. 18, 8vo.

THIS discourse is published at the request of "the Teachers of the Hollis Street Sunday School, of this city," who, in their note addressed to the father of the late author, "desire its publication, that they may not only express their high sense of his valuable services while a superintendent of the school, and preserve some token of their respect for his memory, but also that they may pay the tribute due to the merits of the discourse itself." The sermon is founded upon the passage in Pslam xlii. 11: "Why art thou cast down, O my soul?" and presents an examination of the troubles of life—both imaginary and real—in reply to the assertion, that "man was made to mourn." By tracing the origin and results of the various kinds of trouble to which man is subject, and especially by showing the influence which Christian faith and "hope in God" may exert upon the heart, the preacher exposes the injustice of a spirit of discontent and relieves human life of the imputations which such a spirit is prone to cast upon it. As the production of one who was removed at his entrance upon the office of public instruction the discourse has a peculiar value, but in its general character it justifies the hopes of great and growing usefulness which were cherished by the friends of the author.

A SERIOUS APPEAL TO TRINITARIANS. *By Addison Brown.* Brattleboro', Vt., January, 1843. pp. 8, 18mo.

THIS short tract discusses a single question—"to whom—to what being—to what person—should *prayer* be offered." For the answer to this question the writer goes to the Scriptures—to Christ; and, by the threefold argument of "his example, his precepts, and his command," establishes the propriety of addressing prayer to God the Father alone. The example of Jesus is shown, by citing his own acts of devotion; his precepts are quoted, in the directions which he gave concerning prayer to the Father; and his command is adduced, in his prohibition to his disciples to offer petitions to himself. The Appeal is written in an earnest, but kind tone.

HISTORIC DOUBTS *relative to Napoleon Bonaparte. By Richard Whately, D. D. Second American, from the fourth London Edition.* Boston: J. Munroe & Co. 1843. pp. 39. 12mo.

WE are glad to see a new edition of this pamphlet. Those who remember its appearance among us, when first republished from an English copy many years ago, will recall the impression it made by the ingenuity and ability which it displays. It aims at applying to a case of recent (and at the time it was written, contemporaneous) history the same objections which infidelity has urged against the narratives of the New Testament, as unsupported by sufficient evidence, or as intrinsically improbable or incredible; for the sake of showing "those who pretend to philosophical freedom of inquiry—who scorn to rest their opinions on popular belief—and who will listen to no testimony that runs counter to experience," that if they "follow up their own principles fairly and consistently," they must reject from their minds a vast amount of belief which they now unhesitatingly admit. We recommend the perusal of this pamphlet to those whose minds are troubled concerning the evi*dences of revelation.*

INTELLIGENCE.

DEDICATION AT TRENTON, N. Y.—The dedication of the beautiful and chaste church-edifice at Holland Patent Square, in the west part of Trenton, took place on Thursday, January 19, 1843. The building, erected by the spirited and laudable exertions of that part of the community friendly to free inquiry, is of stone, with a Doric front,—small, but very commodious and perfectly neat; displaying good taste, and evincing the spirit of Liberal Christianity—being *free* for all, each one having the same right to the church.

The house was crowded, (so that many were deprived of the opportunity of entering,) and all present gave their undivided attention to the services; which commenced with an Invocation, by Rev. Mr. Storer of Syracuse; then followed an Anthem, by the choir; the Dedicatory Prayer was offered by Rev. Mr. Peirce, the former pastor of the church; Selections from Scripture were read by the present pastor, Rev. Mr. Buckingham; followed by singing; after which Mr. Buckingham delivered the Sermon; an original Ode was then sung; and the Concluding Prayer was offered by Dr. Smith of Newport.

Mr. Buckingham's text was taken from the prayer of our Saviour, John xvii. 17: "Sanctify them through thy truth; thy word is truth." After giving a few illustrations in answer to the question, what is piety, he proceeded to discuss the question, how is piety to be obtained? Each sect puts forth a claim to truth, and warns us of the danger, temporal or eternal, of listening to the teachings of other sects. The preacher however maintained, that it is not *sectarian* truth by which we are to find sanctification: that many of its earnest defenders are unsanctified; that the great reforms in the Christian Church have proceeded from great and good men, who separated from pre-existing sects and churches which claimed them, and stood before the world as Christians only: that whoever enjoys piety is catholic in his feelings, and whoever attains piety attains it by leaving all human instructions and repairing to God alone: that sanctifying truth abides in all hearts; no creed can expel it, no profession of unbelief can destroy it. When faith is spoken of as essential, it is confidence, trust in God which is meant; without this confidence there is no escape from sin, and with it no possibility of sinning. On the ground of this faith, the Christian is ready to unite with all people; and since the heart's sympathy impels him, he cannot be prevented. The Christian, however, does not offer fellowship to any sect, or church, and cannot do so; fellowship, like friendship, depends on confidence in

men's virtue, and can be given to individuals alone. The discourse was ended by a brief account of Unitarianism; in which it was maintained that its fundamental principle is not a theological truth, but an attempt to maintain liberty of conscience; and the audience were exhorted to seek sanctifying truth, wherever it might be found.

Installation at Standish, Me.—Rev. A. M. Bridge, late of Norton, Mass., was installed over the First Congregational Society in Standish on Wednesday, January 25, 1843. The exercises were as follows:—Introductory Prayer, and Selections from the Scriptures, by Mr. S. B. Cruft of Boston; Sermon, by Rev. Mr. Bigelow of Danvers; Prayer of Installation, by Rev. Dr. Nichols of Portland; Charge, by Rev. Mr. Wheeler of Topsham; Right Hand of Fellowship, by Rev. Mr. Edes of Kennebunk; Address to the Society, by Rev. Mr. Whitman of Portland; Concluding Prayer, by Mr. J. T. G. Nichols of Saco.

Mr. Bigelow took for his text Paul's charge to Archippus—Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." His object was, to set forth the Aims, Duties, and Purposes of the Christian Ministry. He remarked that there had always been a ministry, from the very beginning going on, of Nature and Providence. God never had been without a witness. The heavens and the earth were his perpetual preachers. But man was so familiar with them that they ceased to impress his mind, and becoming deaf to their voice needed other ministers—one that might more immediately stand between him and his God, speak more sympathizingly to his soul, point out a surer means of satisfying its wants—showing how the broken spirit might be healed, and be made alive again from anxious cares and distressing doubts. Hence arose the Christian Ministry—"standing between the living and the dead." Its leading purposes were, 1. Truth—immutable and inflexible—which the minister was to imbue himself with, and preach and live. 2. Grace—free, universal—which all were to have, without which all human efforts were vain, and "personal merit" forever out of question. The minister was especially to study to possess himself of this divine charity. 3. Reconciliation—the grand leading purpose of the Ministry—to bring back sinners unto God. For all have sinned, and all need to be reconciled. It was to be feared, that amid the prevailing religious excitement the deep sinfulness of the heart was not enough regarded; the religion preached was more apt to be speculative than vital; accomplished theologians were made, rather than practical, experimental Christians. Unitarianism had been accused of this defect. But such was not its real tendency, but the

farthest from it. If preached as a coldly intellectual system, it belied its origin. No religion with such results could come from God. The *heart* must be reached. The minister must be true to this—true to himself, to his faith, to his Master. The discourse was closed with the customary salutations to the people and their newly elected pastor.

The Charge to the Candidate was, that he should never lose sight of the Gospel in his studies and walks,—that he should labour ever to make practical Christians, and not partisans,—should be independent in conduct and speech, but not slavishly so—never being a "slave to the thought of being called independent,"—should restrict himself to his own duties at home, coveting not the reputation of a "universal bishop" —should promote the blessings of a good neighborhood, and a kindly, social spirit with all of every sect and name.—In the Right Hand of Fellowship Mr. Edes welcomed his friend to the labors and studies of a new sphere, congratulating him that experience had already been his instructer in his holy work, and bidding him receive the rite as a recognition and confirmation on his own part of its varied duties—regardful at the same time of the temper and spirit in which it was first so beautifully given by the Apostles—and as a welcome into the great Christian Brotherhood of Saints.—The Address to the People urged upon them the importance of keeping their minister free from unnecessary cares and anxieties,—of being faithful in their attendance upon public worship, —of laboring ever in concert with their pastor in his various labors for their good, and in building up their church,—of giving him their prayers, and receiving him at their homes as a nearest friend and brother.

The society in Standish is at present in a more promising condition than it has been. Its members have suffered much, in common with other churches, from their means not being adequate to their will for the support of religious institutions. From inability to support a preacher of their own they had become quite discouraged, and been variously scattered abroad since their former Pastor, Mr. Wheeler (now of Topsham) left them, about three years ago. During the last summer an effort was made to procure preaching, and with success. A new religious interest was awakened, the fruits of which are now apparent in the settlement of Mr. Bridge with entire unanimity. Under his ministrations the Society has already begun steadily to grow, and the hearts of both Pastor and People are much strengthened.

Ordination at Dorchester, Mass.—Rev. Richard Pike, formerly of Bowdoin College, Maine, was ordained over the Third Religious

Society in Dorchester, on Wednesday, February 8, 1843. The members of the ecclesiastical council from Portsmouth and Portland, who were expected to take a principal part in the services, were detained on the road by delays occasioned by the depth of snow, and after considerable exposure as well as detention those of them who left home arrived at Dorchester as the services of ordination, which in their absence and under the improbability of their appearance had been assigned to others, were just closing. These were as follows:—Introductory Prayer, by Rev. Mr. Hall of Dorchester; Reading of the Scriptures, by Rev. Mr. Huntoon of Canton; Sermon, by Rev. Mr. Lothrop of Boston; Ordaining Prayer, by Rev. Mr. Putnam of Roxbury; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Angier of Milton; Address to the Society, by Rev. Mr. Cunningham, late minister of the Society; Concluding Prayer, by Rev. Mr. Peabody of Portsmouth.

Mr. Lothrop's text was from Luke x. 24: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them;" which he expanded into the broader statement, that the want of the whole world called for Christianity, and by Christianity is supplied; and the illustration of this statement he made the subject of his discourse. After remarking generally on the value of Christianity, and the Bible, as the sources of an immense amount of good influences, he selected the following points of illustration. 1. Christ was desired as a teacher of *truth;* which neither learning nor study had been able satisfactorily to discover. Natural religion was not sufficient for this end, as was manifest in the idolatry into which it degenerated; nor was philosophy adequate to this office without revelation. 2. Christ fulfilled the desire of all nations as a messenger of *mercy*—bearing lessons of repentance and offers of pardon to man. Ignorance associated with guilt loaded the altars of Heathenism with sacrifices, till Christ came and showed a better way of reconciliation. 3. In him the desire of the wise and good was fulfilled, because he not only taught, but *exemplified* truth, and showed what human nature may become under the influences of his Gospel. Evidences every where abound of man's delight in the excellent; but now we need not resort to works of fiction for the ideal which our minds love to contemplate, for all truth is represented, all excellence embodied in the character of Christ. 4. He has satisfied the universal want by bringing life and *immortality* to light—establishing and giving certainty to our faith in that great truth which philosophy sought after and man needed; without a knowledge of which every thing seems to be inscribed with the sentence, 'thou shalt die,' while *confidence in* it brings comfort, hope, peace and gladness to the heart.

The subject was then presented in its more immediate relations to the ministry and the people, as the preacher exposed that want of a due appreciation of Christianity, which is manifest in the imperfect obedience that it receives. Our lives, hearts, tempers are not Christian, as they should be.

The members of the Society over which Mr. Pike was ordained, reside in that part of Dorchester which adjoins Milton. An account of the dedication of the beautiful meeting-house, which they erected between two and three years since, was given in the *Month. Misc.* III. 351-2.

Installation at Danvers, Mass.—Rev. Andrew Bigelow, who lately resigned his ministry at Taunton, was installed over the First Unitarian Congregational Society in Danvers, on Wednesday, February 15, 1843. The interruption which the snow of the previous day occasioned in the passage of the trains on the railroad prevented several members of the Council from reaching the town before 1 o'clock; the public services, which were appointed for the morning, were therefore necessarily deferred till afternoon, when a large congregation again assembled, filling the house. The Introductory Prayer was offered by Rev. Mr. Thayer of Beverly; the Scriptures were read by Rev. Mr. Waite of Gloucester; the Sermon was delivered by Rev. Mr. Lothrop of Boston; the Installing Prayer, offered by Rev. Dr. Flint of Salem; the Charge, given by Rev. Mr. Bartlett of Marblehead; the Right Hand of Fellowship, by Rev. Mr. Ellis of Charlestown; the Address to the People, by Rev. Mr. Barrett of Boston; and the Concluding Prayer, offered by Rev. Mr. Sewall, the late Pastor of the Society.

Mr. Lothrop chose as his text the charge given by Paul—2 Timothy iii. 14:—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." After a few introductory remarks, he stated his subject to be—the Independent Congregationalism of New England. This he considered, first, in its origin, in noticing which he paid a tribute of grateful praise to our Puritan forefathers. He then presented the great idea, the fundamental principle, of Congregationalism, in contrast with two opposite tendencies of the present time, which show the importance of adhering to the system under which our churches are organized, viz, the rationalistic tendency, which exalts the soul above the Bible, and the despotic tendency which puts the Church above the Bible. Upon the preposterous character of the latter error Mr. Lothrop enlarged at considerable length. The principle which constitutes the basis of Congregationalism is this—that the Bible, addressed to the individual, and interpreted

by the individual, is the sufficient rule and the authoritative guide to faith and practice. On this *individuality* of Scriptural investigation, as both right and needful, rest the independency of our churches and the authority of the Bible. Another view was then taken of our ecclesiastical system, in the simplicity of its institutions and the freedom of its worship, as contrasted on the one hand with a disposition to reject all forms, and on the other with a desire to multiply ritual services and requisitions. After adverting to the want of any prescribed form of religious service in the New Testament, Mr. Lothrop gave a rapid sketch of the various parts of the Congregational service, for the sake of showing with how much justice he had ascribed to it the qualities just mentioned. Led thus to speak of the offices of the ministry, he drew attention to the nature and dignity of the work of the Christian minister, and concluded his discourse with a personal address to the friend who on that day again devoted himself to this work.

Ordination at Scituate, Mass.—Rev. William O. Moseley, of Newburyport, lately a member of the Theological School at Cambridge, was ordained over the Congregational Society in South Scituate, on Wednesday, February 15, 1843. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Tilden of Norton; Selection from the Scriptures, by Rev. Mr. Osgood of Cohasset; Sermon, by Rev. Mr. Fox of Newburyport; Prayer of Ordination, by Rev. Dr. Kendall of Plymouth; Charge, by Rev. Mr. Sewall of Scituate; Right Hand of Fellowship, by Rev. Mr. Waterston of Boston; Address to the Society, by Rev. Mr. May of Lexington; Concluding Prayer, by Rev. Mr. Moore of Duxbury.

Mr. Fox took for his text the words of the Apostle in Romans viii. 6: "To be spiritually minded is life and peace." To mind the things of the spirit may be considered the characteristic of a Christian; to lead men to this duty is the great purpose of the Christian ministry. When man reaches the ultimate point of physical and temporal good, he is not at rest; he in fact begins to decline. What sight is more melancholy than old age with the mental and spiritual powers undeveloped? We can obtain nothing from this life, but character; this is the highest good, and the only good we can carry with us beyond the grave. Man is connected with that which is unseen and eternal; religion will lead him to give these their rightful supremacy. We are liable to become absorbed in the pursuits of business and the cares of the world; true spirituality will throw a new meaning over the duties of life. We are not to neglect our proper avocations, but amidst them we should set our *affections* on things above, and be mindful of the things of the spirit.

So also in matters of religion, that which is essential is spiritual-mindedness. Forms and rituals, articles and creeds, are of little avail without this. This is the pith of Christianity; all forms and speculations are dead without it. We must be spiritually alive; we must kindle and burn with holy love; we must have inward purity and devotion. Without this all outward professions are a mockery, while with this we shall have the spirit of Jesus, and be changed into his image. To redeem us from worldliness and sin was the great purpose of Christ—to establish within our souls that spirit which is as the kingdom of Heaven. And receiving this spirit, we become partakers of a heavenly grace and heirs of immortal joy. Thus to be spiritually-minded is life and peace. An application was then made of the subject to the movements of the day. The folly of hoping to bring about any permanent reform, except by reforming the life, was dwelt upon. The necessity, was also alluded to, of exhibiting a true spirituality in our attempts to reclaim others. The need of the Christian ministry to aid in the great work of spiritual improvement was also exhibited, and some peculiar duties in connection with this subject were pointed out.

The pulpit into which Mr. Moseley has been introduced became vacant by the resignation of Rev. S. J. May, on his accepting the appointment of Principal of the Normal School at Lexington. The Society is in a good condition—its members united, and the institutions and interests of religion well sustained among them.

Harvard University.—The Board of Overseers of the University held their semi-annual meeting in the Senate Chamber in Boston, February 2, 1843, Gov. Morton presiding. The Reports of the Visiting and Examining Committees of the last year were read, and referred, as usual, to the Corporation. Nominations were read of candidates to fill the vacancies in the Board created by the resignation of Rev. Dr. Francis and the death of Rev. Dr. Channing. After the transaction of other business of no special importance, the meeting was adjourned for a fortnight. At the adjourned meeting the appointments of instructors reported from the Corporation were confirmed; of which the principal were—Benjamin Peirce, A. M., Perkins Professor of Astronomy and Mathematics; Asa Gray, M. D., Fisher Professor of Natural History; Convers Francis, D. D., Parkman Professor of Pulpit Eloquence and the Pastoral Care. The choice of Hon. Samuel A. Eliot, as Treasurer, was also confirmed. The Committees for visiting the University and the Library, on the Treasurer's accounts and on the Observatory, and for examining the undergraduates in the several departments of study, the

present year, were appointed according to the report of the nominating committee. An important question was brought before the Board by a report from the Corporation respecting an Act of the General Court passed March 28, 1834, altering in one respect the constitution of the Board of Overseers. The Act consists of two sections, by the first of which any clergyman of any denomination within the Commonwealth, ordained according to the usages of his order, is made eligible to a seat in the Board, but by the second section the Act is to go into effect only when accepted by the Corporation and the Overseers. This Act after having slept for nine years, without any action of either of the Boards whose acceptance was necessary to give it force, was called out of its forgotten resting-place among the proceedings of the Legislature in consequence of the nomination, at the meeting on the 2d of February, of other than Congregational clergymen to fill the vacancies then declared. At the adjourned meeting the President of the University reported from the Corporation, that, as the question related to the constitution of the Board of Overseers, they deemed it proper to refer action in the first instance to the Overseers. Some discussion arose upon the propriety of accepting the Act, which resulted in a vote in the affirmative, with a subsequent vote that the Secretary inform the Corporation of the decision of the Overseers, and request their concurrence if they see fit. The Board then proceeded to fill the seat lately held by Professor Francis, and Rev. Rodney A. Miller, of Worcester, having received 41 out of 65 votes, was elected. The election of a person to fill the other vacancy was deferred to an adjoined meeting of the Board, to be held March 2, when the decision of the Corporation upon the Act of March 28, 1834 will probably have been made and will be reported.

The precise effect of this Act, should it go into operation, may be understood by recurring to the present constitution of the Board of Overseers. By the Act of 1814, which has ever since continued in force, "the Governor, Lieutenant Governor, Council, Senate, and Speaker of the House of Representatives, of the Commonwealth, with *fifteen ministers of Congregational churches* and fifteen laymen, all inhabitants within the State," constitute "the Board of Overseers of Harvard College." The Act of March, 1834 makes provision that

"Whenever any vacancy exists in the clerical part of the Board of Overseers of Harvard College, the Board, in filling such vacancy, agreeably to the provisions of the Statute of the year 1809, chapter 114, may elect any stated minister of a church of Christ, ordained agreeably to the usages of the order to which he may belong; *provided*, that when any minister so elected shall cease to have the ministerial relation he had at the time of his election, or shall remove out of the Commonwealth, the place of such minister at said Board shall thereupon become *vacant.*"

It is therefore only in the clerical part of the Board that this Act will produce any change. When it is considered that only fifteen ministers are eligible as Overseers, it is easy to conjecture how far Congregationalism will be represented at the Board, when every other sect in the Commonwealth shall claim an equal right with the denomination by which the College was founded, and by which it has been fostered.

At the semi-annual meeting of the Overseers the Treasurer's Annual Statement of the financial concerns of the College was presented, together with the President's Report of the state of the Institution for the academical year 1841-42. Our readers may be gratified with the following extracts, in which will be found a more full and accurate account of the disposition of his estate by the late Mr. Bussey than we were able to give in our mention of his bequest at the time of his death.

"About Twenty Thousand dollars has been recently subscribed by different gentlemen for the purchase of Books for the College Library. A subscription of Three Thousand dollars was made in 1840 for Astronomical purposes. This has been expended, and a balance of several hundred dollars remains against this account. A piece of land has also been purchased, at the cost of Seven Thousand dollars, on which to erect an Observatory.

By the will of the late Benjamin Bussey, Esq., of this city, his estate, estimated at from Two to Three Hundred Thousand dollars, is left to the College. The magnitude of this bequest makes it proper to give a short abstract of the Will. After devising legacies to the amount of about Nineteen Thousand dollars, and annuities of about Twelve Thousand dollars per annum, principally during the life of Mrs. Bussey,—and devising to her the furniture and movables,—all the rest of his estate, real and personal, he gives to seven Trustees, viz. John R. Adan, George H. Kuhn, Francis C. Head, S. P. P. Fay, Nathaniel G. Snelling, George Hallet, and Thomas Motley, Jr., in trust to pay the legacies and annuities,—to permit the widow to occupy for life the Summer Street estate, and then to sell it,—also to permit the widow, Francis C. Head, and Mrs. Motley, each in succession to hold for life the Woodland Hill Estate at Roxbury, on certain conditions of personal residence, keeping in repair;—if either fails to comply with said conditions, the next in order to take it, and if all three so fail, then to be conveyed, by said Trustees, to the President and Fellows of Harvard College; and, lastly, after said life estates are ended, the said Woodland Hill estate, and after all the legacies and annuities are paid or secured, all the residue of Testator's estate, real, personal, and mixed, and the proceeds thereof, to be conveyed to Harvard College; the said Trustees having authority to transfer to the College any part thereof which they think can be spared, at any time before the said annuities and legacies are paid, and being bound to convey said residue, when the College shall give said Trustees satisfactory security for payment of such legacies and annuities. The deed to the College to contain suitable provisions to the end, that the income shall be applied one half to the support of the Bussey Institution for practical agriculture, at said Woodland Hill Estate, one quarter to the support of the Theological School at Cambridge, and one quarter to the support of the Law School. It being made the duty

of the Trustees to erect a stone edifice on said Woodland Hill Estate, to accommodate said Bussey Institution. The Executors are John R. Adan, George H. Kuhn, and Francis C. Heud."

Some of our readers may also be glad to see the following paragraph respecting the Department of Theology, from the Appendix to the President's Report.

"This, during the past year, was under the superintendence of the Rev. Henry Ware, Jr., D. D., who also performed, alternately with Dr. Noyes, the morning and evening service of the Chapel, and conducted the Sabbath worship, in conjunction with Professors Noyes and Walker, so long as the state of Dr. Ware's health permitted him to fulfil any of the duties belonging to his professorship. When, in consequence of the precarious state of his health, he resigned that office, the instruction in Paley's Evidences, and Butler's Analogy, which had been usually given by Dr. Ware, was transferred to Dr. Walker, Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, by whom it has been since given, and to whose department it has been permanently assigned."

MILLERISM.—We allude again to the error which is better entitled to this name than to any other, because since the publication of our last number we have seen in a journal devoted to the spread of Mr. Miller's doctrine, and in an article over his name, a "Synopsis of his views," which we quote, that our readers may be in possession of the opinions which he and his disciples are engaged in disseminating. It may be (as it has been) asked, why so much attention should be bestowed upon a theory which a few months will scatter to the winds. We answer, that even if by speaking of it in the terms which it merits we should not guard any one against falling into the delusion, it deserves mention in the religious history of the times from the prominence it has acquired in the public view, and it affords an instructive, though mournful example of the proneness of the human mind to be misled by its own sophistries, and of the ease with which a delusion may be spread through the community under the cover of superficial learning and with the help of religious zeal. We extract the articles of Mr. Miller's faith in regard to the "Second Advent," as they are given by himself.

"1. I believe Jesus Christ will come again to this earth.
2. I believe he will come in all the glory of his Father.
3. I believe he will come in the clouds of heaven.
4. I believe he will then receive his kingdom, which will be eternal.
5. I believe the saints will then possess the kingdom forever.
6. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.
7. I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them *who are raised* from the dead, will be caught up to meet the Lord in *the air, and so* be forever with the Lord.

8. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

9. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

10. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.

11. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

12. I believe the time is appointed of God when these things shall be accomplished.

13. I believe God has revealed the time.

14. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

15. I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time.

16. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be."

These several articles are followed by their respective "proofs," consisting of texts of Scripture, taken without regard to the connexion in which they stand, both from the Old and the New Testament. A single example of the pertinency of many of these texts will suffice. The first proof given under the 9th article, "that when Christ comes the second time, he will come to finish the controversy of Zion," is Deuteronomy xxv. 1: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked." What imaginable *proof* is there in this passage respecting the purpose, or the fact, of Christ's second coming? The greatest amount of "proof" is of course brought in support of the last of the sixteen articles, and "the time" is declared to be "proved in fifteen different ways." For the first of these ways this admirable commentator, on whose exposition of Scripture multitudes are now fastening their faith, resorts to "the time given by Moses, in the xxvith chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world!" Secondly, "it is proved typically by the" Jewish "year of release!" Thirdly, "by the seven years' war of Zion with her enemies, in Ezekiel xxxix. 9, 10!" Fourthly, "by the sign of the Sabbath!!" Fifthly, "by the typical" Jewish "Jubilee!" Sixthly, by the language of Hosea vi. 2: "*After two days will he revive* us: in the third day will he raise us up,

and we shall live in his sight!" We will not deprive our readers of the pleasure of *guessing* how these passages have any relation to the subject. The seventh, eighth, and ninth proofs are drawn from the prophecies of Daniel. The tenth, from the words of Christ, Luke xiii. 32: "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected!!" "These two days in which Christ casts out devils and does cures, *is* the same as Hosea's two days" &c. &c. Can empiricism in Scriptural interpretation go beyond this? The remaining proofs are founded upon the language of the book of Revelation. If the subject were not of so serious a nature, and the volume the words of which are so perverted were not the Bible, we should say all this was pre-eminently ridiculous: as it is, we can only grieve over the folly that propounds, and the equal folly that accepts such interpretation of the holy Scriptures.

Episcopal Church.—The Episcopal Church in this Commonwealth, and country, has suffered a severe loss in the death of Alexander V. Griswold, D. D., Bishop of the Eastern Diocese, who died suddenly, from a disease of the heart, Feb. 15, 1843. He was the oldest in the House of Bishops, and was universally respected for his modest worth, his catholic spirit and his faithful discharge of his official duties. The funeral services were performed in Trinity church, in this city, on Saturday morning, Feb. 18, when an appropriate discourse was delivered by his successor and late assistant, Bishop Eastburn. Rev. Manton Eastburn, D. D. of New York, was consecrated to his new office only a few weeks before the death of Bishop Griswold, who took a part in the services of the occasion, the sermon being preached by Bishop De Lancey of Western New York. There are now twenty Bishops of the Episcopal Church of the United States.

Dr. Walker's Lectures.—We have noticed on previous years the courses of Lectures given by Rev. James Walker, D. D., before the Lowell Institute, at the Odeon in this city. The third course was delivered by Prof. Walker during the months of January and February the present winter, and were attended by large audiences, who, we believe, were both instructed and delighted by the clear, candid, and thorough exposition of the teachings of Natural Religion respecting the character and providence of God and the destiny of man, and the harmony of these teachings with the revelations of the Bible. The lectures have been ably reported in several of the Boston papers.

THE

MONTHLY MISCELLANY.

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THE RISE OF A CHRISTIAN HIERARCHY.

In the year sixty-six, the last of the reign of Nero, (such is the tradition of the Catholic Church,) Saint Peter was crucified in Rome. Over his place of martyrdom, in later ages, St. Peter's Church was erected, and Christians took no unworthy pleasure in building it from the materials furnished by the circus of Nero. One thousand and seven years after the death of the humble Apostle, Gregory VII was raised to the Papal chair. Peter was a self-denying teacher of divine truth: his successor was the sovereign of kings. He deposed the Emperor of Germany; England, under William the Conquerer, paid him an annual tribute; he claimed Spain as the property of the Church, and the throne of Russia was accepted by the heir apparent as his gift. The Apostle *exhorted* all men to believe the Gospel and repent: his, so called, successor in St. Peter's chair, *commanded* mankind to bow down to the laws of the Vatican, under pain of the dungeon or the stake. Peter was a fisherman of the Galilean lake, a humble Apostle of the meek and lowly Jesus: his successor was a great spiritual and temporal potentate. Christ had forbidden his followers to use the sword: the Pope was attended by body guards when he worshipped, he raised troops, sent out armies, and took sides in almost every war of Europe.

How came about this strange transformation? We see that Church government, which in its origin was so simple, grow up in a few centuries to be a universal despotism. We propose in these remarks to give some account of the growth of Church power, from the time of the Saviour till it was consolidated and organized. The history of the Christian hierarchy is a melancholy one. It is the history of ambition veiled under the pretence of humility—of encroachment, often of fraud and persecution and violence—of Heaven's truth perverted into the means of spiritual tyranny—of unscrupulous art taking advantage of superstitious fear—of a religion intended to make the soul free, made a chain and a snare for the soul. It is a history, to read which makes us think worse of human nature. Yet it is well worth our reading as a warning and a safeguard. For a thousand years the most momentous events and important relations of Europe revolved around this question of Church power.

What was the form of Church government which Christ or his Apostles established? This question has a practical interest, for different churches—the Greek, the Catholic, the Presbyterian, the Episcopalian, and we know not how many others—have claimed, each that its mode of Church government is of divine origin. Nay; in our own day, we hear on every side these claims of rival churches.

Did our Saviour establish any system of Church government? Nothing can be more certain than that he did not. We no where find him appointing Popes or Patriarchs, Archbishops, Bishops, Priests, Arch-deacons, Deacons, or any of the officers of a great and powerful hierarchy. On one occasion he sent forth seventy disciples to preach his Gospel; they went, and returned to give him an account of their success, and this is all that we are told of them. Their office expired with them,—very probably, for we have no further account of it, with the particular occasion. He appointed twelve Apostles. Their office was to bear witness to the world of the life and teachings of the Saviour, and, as the seal and evidence of their ministry, they were invested with miraculous power. We hear men now claim to be the successors of the Apostles—holding by inheritance, by transmitted consecration, their office and authority. But nothing can be more absurd than such a claim as this. Our Saviour made no provision for any one

to succeed the Apostles. Indeed, in this sense, they could have no successors. Their office too expired with them. No person now lives who bears witness to the life and teachings of Jesus as something that he personally saw and heard, nor is any one invested with miraculous power. Our Saviour did not even organize his followers. He established no outward church, nor association, nor organization. He left no commands as to the mode in which the Church should be organized and governed. All that he did was this;—he sent forth his Apostles to preach the Gospel; he prescribed the mode in which converts were to avow and make profession of their faith; he partook with his Apostles of the commemorative rite of the Lord's Supper. This was all, and this had nothing to do with Church government and the power of an organized hierarchy.

But it is said that the Apostles established a form of Church government, and that what they required is binding on us. Let us then look at what they did, and see if we can find any foundation for the enormous claims of the various hierarchies which have ruled the Church.

Enter any church which the Apostles established;—at first it was composed of members standing on an entire equality with each other, the Apostles alone, from the original position in which Christ had placed them, and in which no persons could succeed them, holding a higher rank and exercising a general control over the whole. But as the church was enlarged and its affairs grew burdensome, other officers were appointed to relieve in some degree their cares. Before speaking of the offices which they established it may be remarked, that they were suggested by incidental emergencies, and that those who filled them were appointed by the vote of the people.

The first officers appointed were deacons. The Apostles were engrossed by the ministry of the word. The Grecian Christians were dissatisfied, thinking that their poor widows received a smaller share in the daily distribution than the Hebrew. To remedy these complaints, (the account may be found in Acts vi.) the Apostles proposed to the Christian believers to appoint men to attend to this duty. The proposition pleased the Church, and they appointed seven individuals, with the title of deacons, whose busi-

ness it was to attend to the distribution of alms. This was the first office instituted in the Christian Church.

But soon the churches increased, and the details of their management became too extensive for the Apostles alone. And now to meet this want another office was instituted—that of elders, presbyters, overseers, or bishops. In each church the members selected three or four, more or less, of the most respected, and generally from among the more aged, to fill this office. Their duties were various. They had the general superintendence of the affairs of the church, and gave their time and attention to its concerns according to their several qualifications—some in public teaching, others in preserving order and discipline, others probably in visiting the sick or instructing the young. They were all required by Paul (1 Tim. iii. 2,) to be qualified to teach and instruct.

We have no room to enter into modern controversies. We would only say here, that presbyter, elder, overseer, bishop, were but different names for the same office, just as with us, the pastor of a church and the minister of a church are but different names for the same office.* It denoted the overseers over the collective concerns of any church, and the words are used interchangeably in

* Thus Paul addresses the assembled presbyters of the Ephesian church, whom he had sent for, as bishops, (Acts xx. 17, 28.) So likewise in 1 Tim. iii. 1, the office of presbyters is called that of a bishop, and in verse 8 the office of deacon is mentioned as the only existing church office besides, as in Phil. i. 1. And thus Paul enjoins Titus to appoint presbyters and immediately after calls them bishops. It seems too that a council or college of presbyters was in general appointed over a church, (Acts xiv. 23; xx. 17, 28; Tit. i. 5.) Thus the church were governed by a union of presbyters or bishops chosen from among themselves, and we find among them no individual distinguished above the rest who presided over them; though, probably, in the age succeeding the Apostolic, of which we have so few memorials, the practice was introduced of applying to such an one the name of bishop. But the presbyters had not the management to the exclusion of the church itself. The whole church at Jerusalem took part in the deliberations respecting the Gentile and Jewish Christians, and the epistle drawn up is in the name of the whole church. The Epistles of Paul, treating of controverted ecclesiastical matters, were addressed to churches, as if assuming that the decision was with them. The excommunication of a licentious person was to be the work of the whole Christian society, (1 Cor. v. 3—5.) So in litigations, the settling of them was not confined to the *overseers,* but referred to arbitrators, (1 Cor. vi. 5.)

the New Testament. These presbyters or bishops, of whom there were several in each church, were elected by the people, and even then they did not have the management of affairs to the exclusion of the people.

In addition to this, women, and particularly widows who were poor, were in that age of primitive simplicity employed, under the name of deaconesses, in certain offices of the Church, such as attending the sick, ministering to the poor, or assisting strangers, for which they were allowed a certain stipend.

As to the provision made for instruction we have no very definite information. At first there were prophets and teachers, with various gifts, such as the gift of tongues. So far as these gifts were miraculous, they ceased with, or soon after the Apostolic times. It seems that any one who chose might speak in their assemblies, but probably instruction was mainly in the hands of the elders or bishops, who when they did not speak themselves, exercised as moderators more or less control over the meeting.

But however distinguished by title or office, there reigned among the members of a church a perfect equality. And what is to be especially remembered, the *people* were first in authority. The assembly chose their own officers or teachers, or received them by free consent when recommended by others. They rejected or confirmed by their suffrages the laws and rules proposed by their officers; excommunicated profligate or unworthy members; restored the penitent; decided questions of controversy, and disputes between bishops or elders and deacons; in a word exercised so far as their own government was concerned sovereign power. The church was a republic of the simplest form.

Nothing could be more inartificial than the organization of the Church in Apostolic times. Generally the church in any place was small—a little company when all were collected. They had no temples nor public buildings. They met generally in private houses, and in times of persecution in secret places, by night, among the hills, in the woods, in caves, wherever they might sing their hymns and breathe their prayers in peace. These several churches were entirely independent of each other. The believers of Corinth had no authority over those of Ephesus. Each church, save the connection of brotherly love, stood alone. The members

of each of these brotherhoods, for the sake of order and mutual profit, chose from among their number those who were best qualified to perform certain needful offices. Three or four distinguished for their piety and wisdom were selected as elders, presbyters, bishops or overseers, to exercise a general oversight over their affairs collectively, and to whom the younger and more inexperienced or uninformed might look for instruction; a few others, under the name of deacons, attended to the poor and to some part of their secular business, while a few deaconesses saw to the comfort of the sick and the stranger. We must remember that these two latter offices had a peculiar importance in those days, when persecution might suddenly deprive a man of his property, or drive him from his home as an exile, or when death might rob a family of its head and leave his children orphans, on the bounty of his Christian brethren. In their meetings those spoke who thought themselves or were thought by others competent to give instruction. Generally, as with the other offices, this fell into the hands of one or a few individuals. It was a society of near and dear friends, united for Christian growth and support, with an organization the most simple possible, and this growing up incidentally out of particular emergencies. Such was Church government as it came out from under the hands of the Apostles. There might be cases, in which others had a more general mission—as evangelists, or as Mark and Luke the companions of Barnabas and Paul, or as Timothy and Titus, appointed to aid the Apostles as the number of the churches increased; but such as we have described it was the system,—if any thing so simple may be called a system,—of church government which came from Apostolic times.

On this slender foundation have been built up those complex systems of Church government which would put the Christian world under the dominion of some powerful hierarchy, those arrogant claims of rival churches, each of which asserts the sole right of ordaining ministers, of giving instruction, and of regulating the devotion of mankind.

Immediately after the Apostolic times we have no records of the nature of Church government. When history, in the second century—(a length of time as experience shows, long enough for much greater departures from the original system)—again speaks

of it, we find that there had been already very considerable change. By silent and probably unconscious encroachments, those who had power had increased it. We find in the congregation a bishop, possessing a distinct office and a pre-eminence over the rest. And it is easy to imagine how this should have come about. As the numbers in any particular church increased, it may have been found useful to appoint one of the elders to preside over the rest, and to be a centre of union to the whole society. It is supposed by some as probable, that the church in Jerusalem, grown numerous, and deprived of the Apostles, was the first to adopt this course, and that other churches by degrees followed the example, or fell into it from convenience. Yet, though the presiding elder or bishop had the same name, he bore no resemblance to the bishops of later times. During the first and second centuries a bishop had the care—was the minister—of one Christian assembly, performed the various parts of Christian worship, attended the sick and the poor, directed the presbyters in their duty; but had not the power to decide or enact any thing without the consent of the elders and people. His office and authority were very much the same as those of a minister in one of our independent churches. Each church was entirely independent, governed by its own rulers and its own laws. But nothing, where there is opportunity, grows faster than power. And the power and jurisdiction of the bishops rapidly increased. An historical account of the progress of the Christian hierarchy would occupy more space than we have at our command. We will suppose a single case and unite together in one picture what was probably true in substance in that and in every other case.

Take then the church at Rome. At first it was a single small collection of converts, governed by elders which it appointed. The church increased, the Apostles were no longer living, one of the elders or bishops was made the President, and was called *the Bishop*. Through his exertions and the labors of those with whom he was connected many converts were made, so many that they were obliged to meet in separate places. But they were peculiarly near to each other. They were persecuted and oppressed by the world around—a handful in a multitude thirsting for their blood. They were accustomed, both in the Jewish and Pagan Church and State, to see some one at the head who ruled all the members; they

would naturally feel a filial feeling towards the parent church; they were weak and needed assistance; the original church would naturally hold its place as the parent church, and its bishop, like a missionary in modern days among the Heathen, be regarded with particular respect by the new converts, and he would exercise something of the same superintendence over the feeble churches he had planted as over his own. Under his care churches sprang up in the neighborhood, and over them in their weakness, and, from custom, after they were strong, he had a similar superintendence. Thus the bishop of one church became the bishop of many, each of whom however had its own bishop. Then as the number of churches increased, having many interests in common, they met by their delegates—who were generally the bishops of the particular churches. Meeting in the large city, its bishop was naturally the presiding officer; he was the centre of communication and influence, and this gave him a pre-eminence above other bishops. To prevent civil cases from going before the Pagan tribunals, they referred them to the bishop for decision. Then by degrees the church acquired property in buildings or other ways. As the organization became more complete, the clergy were separated from the laity, the bishop appointed the inferior clergy, and the form of consecration was supposed to have a sort of mystic influence. As the power of the bishops increased, the ambition of the lower orders was kindled. The presbyters and deacons sighed for more conspicuous places, and to perform their humble duties, new offices were created,—sub-deacons, acolythi, ostiarii, readers, exorcists, copiatæ,—who attended to the inferior duties of the church.

Such was the state of the Church at the beginning of the fourth century, when Constantine ascended the throne of the Cæsars. In the Roman Empire had grown up a new empire, with laws and customs and an organization of its own. The original form of Church government was utterly gone. Instead of this, the clergy were separated from the people. The priesthood formed a vast, consolidated body, of ascending and descending ranks, from the lowest office of the church, to metropolitan bishops controlling large dioceses. They were no longer the advisers and instructors of the people, but in their provincial councils they asserted that Christ had empowered them to prescribe to his people authoritative *rules of faith* and manners. P.

PSALM CXXXIX.

FATHER! to Thee my inmost thoughts, as to myself, are known,
Asleep, awake, in life, in death, I cannot be alone,
I cannot be alone.
I cannot breathe a secret word, which Thou, Lord, dost not hear;
In danger's hour my God is nigh; I need not, will not fear.
I know that Thou art with me now—yet how I cannot say—
Before, behind, on every side, protecting every way.
Where can I go to hide from Thee, my Heavenly Father, where?
Ascend to heaven, or sink to hell? Behold! my God is there.
O could I take the wings of light, and seek the farthest wave,
As soon my Father's hand would move my trembling form to save.
Or should I think my sins to hide beneath the veil of night,
Thy presence would the cloud dispel, and darkness turn to light.
* * * * * * * *
O search me, Lord! and know my thoughts, forbid my feet to stray,
But lead me from the paths of sin to everlasting day.

C. E. B.

THE DEAF AND DUMB BOY.

AN EXTRACT FROM A LETTER.

* * * ON Thursday I was invited by a friend to accompany her on a visit to the Deaf and Dumb Asylum, which is beautifully situated on the summit of a hill at the distance of about five miles from the City Hall, New York. The whole of the arrangements of the building, and the exhibitions of the pupils in the different departments, were such as to give us a very favorable opinion of the Institution and instructers. Some of the scholars appear to have carried the art of expression by signs to perfection. It was wonderful to see how minute and how graphic were their descriptions of objects, events and ideas, by the natural language of the countenance and by artificial motions of the fingers.

With one little fellow we were particularly delighted. He is a mute genius. He is in the art of description by signs what Dickens is in literature. He gave us a most exact representation of

whatever animal or inanimate object we named. I wrote on the slate, "Squirrel." In an instant we were in the midst of deep woods. We could almost see the tall trees rising about us, and feel the cooling and soothing influence of their shade. All was silent—save when an acorn dropped upon the dry leaves, or some little tenant of the solitude, startled by the fancy or the instinctive foreboding of an approaching object of dread, ran chirping into the wall. Our attention was soon attracted to a small striped nut-eater, briskly hopping from tree to tree, till coming to an old oak he glided stealthily down its trunk, and, seizing an acorn from amongst the multitude which covered the ground, ran to a neighboring rock, where, perching himself quietly, with his long bushy tail spread over him like a shade, he commenced boring through the shell with his long, sharp teeth, and turning it round and round in his slender paws. At a short distance, a hunter is perceived entering the forest, with fowling-piece, belt and powder flask, and bag heavy with the fruits of his morning's successful sport. He stops, wipes his face with his handkerchief, loads his gun, and looks narrowly above and around, till he spies the squirrel enjoying his simple lunch. But the little creature hears the leaves rustling and the underbrush crackling as it is pushed aside, and dropping his nut, speeds away to the nearest tree. The sportsman follows, keeping his gun levelled, till his prey stops again in a favorable position on a lofty branch, when he fires, but misses his aim. With all expedition and no little appearance of chagrin he loads anew, and taking more careful aim brings his victim to the ground.

Now all this picture was given to us—if you can credit it—in the space of two minutes, by this deaf mute and merely by the help of signs. So also puss catching a mouse, and many other objects and actions of men and animals were represented, as if by the pencil or the pen.

I could have spent weeks in intercourse with this little fellow. I never felt before so much impressed with the power of mind, nor so much ashamed of the use I have made of my own more liberal physical endowments. I rode back to the city musing upon the parable of the talents, which for the time seemed to me as not inaptly symbolizing the *senses*—as instruments of the soul. I felt

conscious that this less favored fellow-creature had made incomparably more use of his three, than I had done of my five. Indeed a similar feeling has come over me after an interview with little Laura, at our own deservedly famous Institution for the Blind. C.

ENGLISH SERMONS ON DR. CHANNING'S DEATH.

We resume the attempt to give, within such space as our pages allow, a sketch of the notices taken of Dr. Channing's death in English pulpits, so far as the press has made us acquainted with their character; and that we may have the more room for extracts, we proceed in continuation of our former article, without any farther introductory remarks.

Rev. Mr. Robberds, senior minister of the Cross Street Chapel, Manchester, dedicates his Sermon,—"The Voice of the Dead"—founded on the last words of Hebrews xi. 4, "to the Divinity Students in Manchester New College," as "commemorative of an earnest and devoted Christian minister." After adducing various illustrations of the sentiment of the text, he cites the proof of its truth which is now added in the departure of one who "being dead, yet speaketh" through what he has done and written, and will speak through "the voice of the printed page" to future generations.

"But why," he asks, "should he thus be made the theme of particular discourse in a Christian pulpit? Why should a portion of that time which we especially set apart for moral and religious edification, be spent in thus calling him to mind? Why should our thoughts, after having been engaged in the worship of God, be so largely given to this individual human being? Why should he be made our text, rather than some holy truth of God's word?

I might reply,—because a great and gifted mind is itself a grand truth of God's unwritten word; because it is itself a glorious testimony to that Divine Spirit which has breathed into man an understanding and feeling soul; because it is itself a hymn of praise to the great Bestower of all its capacities, and Quickener of all its energies; and because it is also an eloquent discourse on the true interest and honor of man, showing us what part of our nature is

most worth our cultivation, and will produce for us the richest harvests.

But that is not my answer, or, at least, my only answer."

Nor is it that he "devoted his great powers of mind and speech to the defence and diffusion of theological views which he, in common with" the preacher, "held to be both true and important."

"No, my friends, not so much for his intellectual endowments, not so much for his genius and eloquence, as for the generous earnestness with which he devoted the powers which God had given him to the best interests of his fellow-men, and for the moral courage with which he stood up against all the prejudices that surrounded him, and vindicated the great principles of justice and humanity, do I feel the claims of Dr. Channing on our reverential and grateful remembrance. I look to him, not as the theologian of this or that school, but as the Christian philanthropist and reformer, coming from his own adoring contemplations of the universal Father, and burning with eagerness to awaken in all men the feelings and dispositions proper to them as the children of that Father,—coming from the feet of the Saviour, where he has sat a listening and loving learner, and glowing with a holy zeal to make states and nations, no less than individuals, put on the yoke of that Saviour. I look to him as the fearless advocate and champion of the oppressed, the enslaved, and the despised. I honor him for his unswerving faith in the essential and everlasting obligation of that which is itself right and just, however custom may have sanctioned, and popular opinion demanded, a departure from it in favor of the seemingly expedient. I honor him for his generous faith in the capabilities of human nature, and for his untiring energy of effort to make men watch over themselves, and treat one another, with the reverence, tenderness, and care, due to the elements of greatness and goodness which they have within them. In short, I honor him for his uniform consistency, in all his writings, with the great principles which he has held forth for the adoption of others."

Dr. Channing's desire to apprehend and unfold "great principles, in both morality and religion," is made the subject of remark, especially as seen in the effect upon his style and in the character of his convictions. Passing thence to express the sorrow that must be felt at his removal, Mr. Robberds tempers the utterance of grief with the language of gratitude and hope.

"But let not our sorrow be without a thankful recollection of all that he has already done for the instruction and improvement of his fellow-men. In the midst of our regret that he can speak and *write no more*, let us rejoice in the wide circulation which his

writings had already attained. Let us rejoice in the prospect of their still wider circulation, and of the good which they will continue and increasingly continue to do. Let us rejoice in the thought of the large audience which he has thus found in the present, and the still larger which he seems likely to find in the rising generation. Let us hope much from the effect which, though dead, thus speaking he may produce upon many a young and ingenuous mind. Let us hope that, by the voice still remaining to him, the voice which the grave cannot silence, he will awaken in many hearts the love of truth and goodness, a zeal like his own for the honor of God, and the well-being of man. Yes, let us hope that the fervent and generous spirit which breathes in his pages, will transfuse itself into not few of his readers, and stir them up, in their respective spheres of action, to like labors of Christian philanthropy, in union with a like heartiness and trust of Christian piety."

The preacher pursues these and similar trains of thought through the remaining paragraphs of the sermon, particularly directing the minds of his hearers to "the blessed rest into which he, who can now instruct us only with the voice of the dead, has himself entered."

The next Discourse which we shall notice, though not delivered in an English chapel nor by an English minister, may properly be included with those which represent the feeling produced by the annunciation of Dr. Channing's death in England, for it breathes the same strain of affectionate admiration. Rev. Dr. DRUMMOND, one of the Unitarian ministers of Dublin, being called to preach the anniversary sermons * before the Unitarian Society for the Diffusion of Christian Knowledge, at Belfast, Ireland, embraced the occasion to give his views of the "religion," writings, and character of Dr. Channing. He took for his text the same words which had been already chosen by Mr. Robberds; and after suitable prefatory remarks thus introduced the name which was the theme of his discourse.

"Of all the men of modern times with whose spirits our own would wish to mingle, Channing stands in the first rank—that distinguished Christian divine, whose name is in all our churches

* These sermons were delivered on Sunday, December 4, 1842. The morning discourse was upon "the Right and the Duty of Free and unshackled Inquiry in Religion," and was doubtless suggested by the present success of those who are laboring to cripple the resources of the Irish Unitarians. It is written with force and spirit.

—whose writings are in all our hands—whose sentiments have found a resting-place in all our hearts. For many years past the name of this eloquent preacher has been as familiar to us as a household word—we have regarded him as one of the most shining lights of the Christian world—and we rejoiced to know, that not only in his own country did he shed the benignant influence of his enlightened mind, but shot it in many a pure and radiant beam across the Atlantic deep, to warm and illumine the minds of thousands in the old world, who were still in the confines of theological darkness and superstition. * * * * * *

According to my ideas of Christianity, no man of whom I have ever heard or read, since the days of the Apostles, understood or advocated the genuine principles of that religion with more eloquence of truth—with more strength of argument—with more felicity of illustration. He placed the great doctrines of the Gospel in such a striking position, and surrounded them with such attractive beauty, as to make them appear like a new revelation. Many, I am persuaded, must have felt that they never had a full and clear perception of the surpassing excellence of the Christian religion, till they saw its principles brought out and unfolded in the writings of Channing."

Dr. Drummond then enters on an exhibition of the religion held by Dr. Channing, in which "there was nothing of a sectarian spirit—nothing selfish—nothing exclusive," and having spoken at some length of his independence of mind, he presents the views unfolded in his writings,—of God—of Christ—of human nature—and of the universal brotherhood of men. In the following paragraph we find a very different appreciation of the papers on Napoleon and Milton from that entertained, (as we saw in our last number,) by Mr. Aspland.

"With his professional studies, and his advocacy of great principles in politics as well as in religion, he mingled a taste for criticism and didactic literature. Of his two splendid essays, one on the greatest of English poets, Milton, the other on the greatest of modern conquerors, Napoleon, it has been truly said, that each of them would be sufficient to secure for its author an imperishable fame. In Channing, Milton has found a critic worthy of 'Paradise Lost.' From his essay on the destroyer of nations we may learn how little we should value the false glory that halos the brow of a ruthless and destructive ambition. The pen of Channing has proved not less fatal to the fame of Napoleon, than the sword of his victor on the field of Waterloo. Of his beautiful essay on Fenelon there is no time now to speak. Suffice it to say, that of that most excellent Roman Catholic Bishop and his writings Chan-

ning has spoken as became one great, good and eloquent Christian divine to speak of another, though of different theological opinions. They were both of the Church of God—the same Christian spirit glowed in the breast and animated the writings of both, and the Unitarian minister and the Roman Catholic Bishop were worthy each of the other."

The influence acquired by Dr. Channing through his writings, the qualities of his style, and the traits of his private character are brought into view in the latter part of the discourse. We extract a few disconnected sentences.

"The high estimation in which Channing was held by his own countrymen is his best eulogy. He was the pride of Boston—that city renowned in the annals of liberty, as the first that hoisted the standard of American independence. He was worthy of Boston, and Boston of him. America hailed him as one of her noblest sons—as the loveliest star in her literary and religious hemisphere, shining with a brilliant lustre, attracting the regards of all Christendom, and drawing to her shores admiring strangers from afar. His was one of those master minds, which, at different periods of man's history, are raised up by Providence to exercise an extensively beneficial influence on the rest of mankind by their genius and virtue, to meliorate their condition upon earth, and cheer and direct them in their ascent to heaven. Boldly and convincingly has he asserted human rights, advocated unpopular doctrines, because he felt them to be true, and combated the prejudices by which man's moral, religious, and intellectual progress is impeded."

* * * * * * *

"Speaking as a critic of the style in which he clothed his noble thoughts, I would say that it has more of sweetness than of strength —of the beautiful than the sublime—of the mild spirit of the Evangelist John, than of the fiery and impetuous Apostle Paul. * * * It is smooth and polished—ornate, but not gaudy—equal in its flow—never bursting out into a mighty volume, and rolling down, like the St. Lawrence to the cataract falls of Niagara, with uncontrollable vehemence and impetuosity—but gliding smoothly on—"strong without rage"—copious and clear, and reflecting the heavens in its pellucid surface. It establishes its arguments by the simple and persuasive eloquence of truth, without the aid of an artificial rhetoric or a dry ratiocination. Intent on inculcating great principles, he does not employ the technical terms of systematic theology—he indulges in no metaphysical abstractions, nor in the subtle distinctions of verbal criticism—he writes not to be admired, but understood—not as a polemic for victory, but as an ambassador of God for truth—not to please men, but to teach them their duties

and obligations—to exalt the moral sentiments, and establish the supremacy of conscience in the little world of man."

* * * * * * *

"The friend of peace—the friend of liberty—the friend of human improvement and happiness; he was a foe to war—to blood-stained glory—to all that opposes the progress of the mind towards that moral perfection to which the Son of the Most High exhorts us to aspire. Independent in his principles—loving the praise of God more than the praise of men—and contented with the approbation of his own heart, he spoke not—he preached not—he wrote not for popular applause; yet popular applause became his honorable meed. He enjoyed the well-earned honest praise of the wisest and best men of his own country; and even they who were of a different creed could not forbear to acknowledge that he practised the virtues, and lived the life, of a Christian."

Rev. E. B. MACLELLAN, formerly of Edinburgh, now of Bridport, is the person with whom originated, and by whom has been "brought to a successful issue, the project for a complete edition of the works of Channing, for the masses;" and as not "unaccordant with those labors and anxieties, he pays his humble tribute of reverence for the gifted author," in another of the Discourses on our table. His text is drawn from Rev. xiv. 13. After remarking on the interest which "all deaths possess for us," while "yet they possess very different degrees of interest" according to the character of the individual, he thus speaks of the event which is the subject of his notice.

"I know not the class, the creed, the nation, to whom the death of Channing should not be a matter for mournfulness; for I know not the class, the creed, the nation, which has not been benefitted by the outpourings of his gifted mind, his loving heart, and his sainted spirit. Let the Poor mourn; for he taught them the dignity of their nature, he revealed the pearls of great price to be found in the very hovels of privation and of destitution. Let the embrowned sons of Toil mourn; for he labored for their intellectual, moral, and spiritual elevation. Let the sooty Negroes mourn; for he taught that the image of God may be carved in ebony as well as ivory, and sought to raise them to the dignity and the blessedness of freed-men. Let the Unitarian Church mourn; for he was the most eloquent defender of our pure and simple faith; the most spiritual expounder of all its hidden sweetness; the most successful recommender of its beauty and its power to the veneration and adoption of mankind. Let all Christendom mourn; for he placed the evidences of our holy religion in a celestial light, from which

the dark birds of infidelity skrink affrighted and dismayed; and fully revealed the exceeding beauty, tenderness, and humanity, that there is in the life and character of their Messias. Let America mourn; for her eagle flies not so near to heaven as it did aforetime; and the brightest light and the fairest hue have been lost to her starred and striped banner. Let Europe mourn; for the Magian of the West is no more; and no longer does the sweet music of his mild wisdom smooth the waves of the Atlantic, as it makes to our shores a pilgrimage of affection and enlightenment. Let Universal Humanity mourn; for the miracle-worker (?) has laid aside his power, who brought it up to heaven, and brought heaven down to it, and enwrapped its weakness and its woes with the mantle of the spirit of Christ."

His merits as a writer are then considered, by which "he at once stepped to the altitude of a classic in that tongue which is destined to become universal." His "opinions on the two grandest and most important topics which can here occupy our thoughts—the nature of God, and the nature of man" are next examined. A passage in this connexion contains important truth, though, we are constrained to say, that a different style of expression would have been preferable.

"This estimate of man, (necessarily flowing, as I have said, from his estimate of God,) was one of the peculiar features of all his religious, moral or political treatises; they might vary in subject, in extent and in form, but to this they were all related, and from this they all descended. A fervent faith,—not in the greatness to which human nature has already attained, but in the greatness of which it is susceptible, and for which therefore it is infallibly destined,—was with Channing that veritable 'faith which removed mountains.' It maintained in his works the position occupied by the leading strain in some exquisite melody, to a similitude with which all the wanderings of the music are made conformable, and to the illustration of which even all the variations of the sweet sounds are made ancillary. The moment of the creation of the first man, was

'The bridal of the earth and sky;'

in that moment, Heaven and this world were married together; and a solemn league and covenant was made betwixt dust and Deity. When we therefore act towards our fellows, let us not act only towards the one, and that the *baser* half of their composition; but let us act chiefly towards the other, the nobler, the Divine. This or something like this Channing meant, when he uttered one of the most comprehensive of all modern and uninspired precepts,

'Reverence your own nature.' He meant, of course, reverence the heavenlier portion of it; he meant also, reverence it, *not only in yourselves, but in others.* Oh! if we reflected when we doom others to ignorance; when we by our institutions rear them up to poverty or crime; when we militate against their happiness or prosperity; when we unsheathe the sword, or point the musket against them; when we retain them in slavery, personal, political, or mental; that we sin, not against dust alone, but also against Deity; how would we pause, how would we pursue an opposite line of conduct, how would we seek, by homaging *the Man*, to homage the GOD by whom, and after whom, *the Man* was created!"

Dr. Channing's views of War, of the Working Classes, and of Slavery are cited in exemplification of his estimate of human nature. His avowal and exposition of Unitarianism are noticed, and the sermon concludes with the following sentences.

"I began this discourse in mournfulness, but reflections on the character of him whose removal called it forth, and on the great doctrine which I have just enunciated, cause me to end in faith and in hope. If we loved him who is ascended, we should rejoice that he is 'gone to the Father,' in the contemplation of whose benignity he so much delighted, and to spread worthy views of whose character he so earnestly and successfully labored. We should comfort ourselves with the declaration of the text, 'Blessed are the dead that die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' *His* works have *preceded* him to the better land, and stand at the gates of Paradise, so many white-robed seraphims, to do him homage, to introduce him to the heaven he longed for, and to minister unto him its chiefest beatitudes. The blessings of the sons of Toil whom he raised; the blessings of the children of Peace, whose cause he advocated; the blessings of the Slave, whom he sought to emancipate; the blessings of the Sinful, in whom he detected a spark of the Divinity; the blessings of All whom his writings have informed, purified, stirred, raised to a diviner life with God and Christ; all these are gone before him, they await his coming, they shall greet him with the loud acclaim of a Hosanna, singing, 'Enter thou into the joy of thy Lord!' May our thoughts, our feelings, our lives, be like his; and with him, wherever he be, may we spend our eternity!"

Rev. EDMUND KELL of Newport, Isle of Wight,—whose text is from John v. 35—begins his Discourse with the mention of its occasion.

"He who was the brightest ornament of his country, the glory of the particular denomination to which he belonged, and the object of respect to men of every shade of opinion in all parts of the civilized world, has paid that debt of nature to which the highest and the lowest, the most eminent as the most humble, must equally submit. The strains of touching and stirring eloquence, on all the topics most interesting to human beings, which have roused his countrymen to a purer virtue, or deterred them from acts of oppression, are no longer heard. We shall no longer wait with eager curiosity the arrival of the last steamer from the new world, expecting it to be fraught with some treasure from his gifted mind. An event so pregnant with painful interest seems to call for some more public notice than is wont to be paid to the great of distant lands."

Having glanced at the principal incidents in Dr. Channing's life, he goes on to "consider his character under three aspects;—as a literary man—as a philanthropist—and as an advocate of religious truth." The first of these heads is passed over slightly, as less suited to the place in which he stood. Under the second head he speaks of Dr. Channing's writings on Intemperance, Slavery and War, and then adds,

"I should detain you too long, if I were to enumerate all the exertions of this distinguished philanthropist for the welfare of his fellow-creatures. He had deeply at heart the interests of the great masses of mankind, and his later writings turn more and more on this subject. As he grew in years, the flame of Christian love glowed brighter and brighter, till it became the ruling passion of his soul, and absorbed almost every other feeling, and he is gone to his grave with a warmth of affectionate veneration, which shall surely increase as the truths and holiness he taught and lived shall spread their blissful influence through the world."

Viewing him, lastly, as an advocate of religious truth, Mr. Kell remarks, that

"The great object of all his preaching seemed to be to elevate the human being and prepare him for an ever-growing improvement throughout the ages of eternity. To this purpose all his energies were directed, and upon this theme all his various writings will be found more or less directly to bear. Even his controversial discourses, some of the noblest pieces of argument to be found in our language, and especially his celebrated sermon, entitled 'Man the image of his Maker,' touch upon the same chord, and are calculated to arouse the most indifferent from the sleep of spiritual death, and stimulate them to enter on a new and arduous ca-

reer of progressive virtue and holiness. So much does this seem to be the case, that to some persons there appears almost a sameness of idea in his discourses, though the magnitude of the end to be attained will well authorize the frequency with which he repeats his varied and nervous appeals. His sermons on 'the Evidences of Christianity,' and on 'Christianity as a Rational Religion,' will ever remain most valuable testimonies to the truth of the Christian religion; and those on 'the Character of Christ,' on 'Love to Christ,' and on 'the Imitableness of Christ's Character,' breathe the very spirit of the disciple of Jesus. He seems to have entered more into the mind of Christ, to have brought it nearer home, and to have imbibed more of his Heaven-taught purity, than most men. The delineation of our Saviour's character was with him a labor of love, and insensible must that heart be, which does not feel invigorated and cherished in all its holiest feelings and purposes, by the contemplation of the portrait he exhibits of our beloved Master. His admirable sermon on Immortality will be perused now with a touching interest, as the author of it is removed from the scenes of earth, and is partaker of that immortality to which he would allure us."

In the remainder of the discourse the preacher "applies the reflections that arise from" the sketch he has given to the "edification" of his hearers; and insists particularly upon the estimation in which we ought to hold the principles of truth which "produced such a character,"—the duty which devolves on us, under the light of such an example, to exert ourselves for "the diffusion of purer views of religious faith and practice"—and the importance of "letting the holy doctrines of the Gospel exert a vivifying power over our hearts and conduct."

"We live in important and eventful times, when much good or evil may accrue from our conduct. There is a wide path of improvement and usefulness to our fellow-creatures, which a Channing has pointed out, and which it behoves us to follow. If we and those who hold our religious views pursue with new and untiring zeal the conquests he has prepared for us, great results will follow, and bright will be the portion of the coming generation; but if we timidly desert the cause of truth—if we shrink from the honest avowal of our sentiments—if we weakly yield where we ought to lead, our principles may be retarded for a season, by our lukewarmness and indifference; they cannot be effectually hindered from advancing. Other persons, of purer hearts and nobler resolves, will be found to meet the demands of the age, and snatch from us the honor of enlightening and ameliorating our fellow creatures."

Rev. Mr. Lewis, minister of the Unitarian Chapel at Cheltenham, makes the idea of his text—the same which had been chosen by other preachers on this occasion—Hebrews xi. 4, "Being dead, yet speaketh," the hint for the arrangement of his Discourse, which consists, to a large extent, of extracts from Dr. Channing's works. Passing, in the course of a suitable introduction, from the general sentiment of the text to its special application in this instance, he proposes to hold up the "spirit's 'form and pressure'" of the departed in his own words.

"When I consider the grasp and energy of his intellect, when his incessant efforts for the good of his race and his self-sacrificing life rise up before me, I shrink from the attempt of presenting to you, in the limits of a discourse, the nature and extent of the influence he exerted over all ranks in so many lands. Yet we must not lose sight of a life so singularly eminent as his; and I think you will acknowledge, with me, that no studied eulogy which I might pen would be so fitting to describe his opinions, to explain his motives, and to enforce his example, as his own words; and none, I am well convinced, would better command your attention and direct you to useful meditations on the life and teachings of this great man. His, indeed, was 'a burning and a shining light.' At his death, Tyranny rejoices, but Freedom mourns; and Oppression will once more seek to lift up its abashed face, and Slavery will be menaced by its old despair; Bigotry will gather new strength at the cessation of hostilities with his free spirit, while the tear of regret will start in the eye of Charity, at the loss of her enlightened advocate, her judicious defender, and her firm and faithful friend."

He then shows, by a pertinent selection of passages, how he who is the subject of his notice, "though dead, yet speaketh" of Unitarian Christianity—of human Creeds—of true Freedom, the freedom of the spirit—of the great evils the removal of which is the task of philanthropy, especially War, and Slavery—of Revelation and of Unbelief. Compelled however to pause in the midst of this labor of love, he draws his discourse to a conclusion—adding, after the passage which we shall quote, "a few particulars relative to Dr. Channing's last moments, detailed by a grateful attendant on his ministry in a letter to a friend" in England, with a few words of personal exhortation to his hearers.

"Time would fail me were I to tell you of the varied circumstances in which the soul may be sustained, soothed, comforted by

his words. Through long years to come many a heart will gratefully acknowledge that he, 'being dead, yet speaketh;' and around his memory will be shed the halo of that undying fame which is brighter than the conqueror's wreath of renown,—that fame, which will live in the hearts of men, and hand down the name of Channing to their children as one who *lived* not in vain. And, my brethren, he *died* not in vain. In many a soul the faith in a world to come will be strengthened, its reality will be more deeply impressed, by the fact that such a being as our friend has been laid in the dark and silent tomb. For who is there that can believe his good, his well-trained, his expanded spirit is *dead?* Is that spirit which spent its earthly days in the cause of human truth and freedom *dead?* Is that spirit which just began to manifest its immortal origin and its heavenly power, arrested in its career by the hand of *death?* And the aspirations of his soul for the perfecting and hallowing existence of heaven, were they but shadowy dreams,—his faith so strong, so lively, was it only a delusion,—his hope of immortality, only a baseless fabric,—his toiling, beneficent, truthful life, a labor in vain? Oh no! It cannot be

> 'That one so gloriously endowed,
> Whose spirit reached eternity,
> Should shine and vanish like a cloud.'

From his tomb a voice yet speaketh, and assures us that those who are lost on earth are found in heaven, where the spirit, which here commenced its being and education, lives through undying ages in an atmosphere of improvement and felicity, such as 'eye has not seen, nor ear heard, and which it has never entered into the heart of man to conceive.'"

Such ample materials remain before us, in the pamphlets from which we have yet made no extracts, that we must reserve them for another article. Meanwhile we may avail ourselves of this occasion to publish the principal part of a letter which we have lately received from a friend who has been passing the winter in Italy, and who writes from Rome under date of December 16, 1842. As the suggestion which he makes, if practicable, can be carried into effect only by bringing it into public notice, we do not conceive that there is any impropriety in our putting it into print, and we presume the writer would have no objection to our designating him as formerly a clergyman in this vicinity. E. S. G.

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* * * "This week while rambling through the studios of the sculptors I was almost disgusted with the confinement of the

noble art so much to warriors and heathen gods, to gladiatorial struggles and bacchanalian feasts. Without troubling you with my musings, I come to say, that I thought of a bust of Dr. Channing, and then of a full-length statue of him. In visiting our countryman Crawford, I mentioned the subject, and he instantly suggested the propriety of the movement of the figure. Its action would be this;—a standing figure, as large as life, in his common Sabbath gown, a pillar on the left just high enough to rest the New Testament—the left hand pointing to the open page, while the right is lifted to enforce the truth of the exposition. If instead of the New Testament, there be a scroll and on it written "Defence of Primitive Christianity," the action of the figure would be the same. A cast from the bust of Dr. Channing could be sent to Mr. Crawford and some slight sketch of his figure; these would be all the artist would require. The cost of the statue would be three thousand dollars—perhaps less; of this I do not know, not having asked Mr. C. This artist enjoys the best reputation here; and when his 'Orpheus' and other groups shall arrive at the Boston Atheneum, every eye will instantly acknowledge his superior genius.

You will interpret properly my suggestions in this matter; for, without wishing to be officious, I am sincerely desirous that a striking example of honor done to moral worth should be publicly given in your good city—and when has a better occasion occurred? Religion, liberty, literature, mourn at the loss of such an advocate. He scored a new epoch in the history of enlightened Christianity. He moved society along as by his single arm, for he preached as if he were sent—as if he had a Divine right in the realm of Christian truth. We have so lived in his atmosphere for the last twenty years that we had come to feel that he must live as long as we do. He first beckoned us to come up to the eminence on which he stood; and if some, after having mounted and seen all he saw, think they have attained to yet loftier heights, let them in their superior elevation not forget the hand that first beckoned them to ascend.—But I am indulging my feelings instead of transacting my business. I trust a subscription can be immediately filled for a statue of Dr. Channing; and whoever may be employed to make it,

I am sure a fitter occasion cannot soon come for expressing our estimate of great talents devoted to the cause of humanity and religion."

DEATH AND IMMORTALITY.

I.

In green luxuriance shoots the waving grain,
Whose blades from heaven gather nightly dew,
While spring with zephyrs fans the gladsome plain,
And sun and rain feed earth each day anew.
And now the bearded ear its graceful form
Does from the kindly fostering leaves unfold;
And growing tall and strong, the sunshine warm
With yellow rays soon tinges it with gold.
And tho' the bending stalk is dried with heat,
And the root dies, while in its cradle-tomb
The living embryo sleeps, it is not meet
That on the fainting plant we look in gloom:
Unless unto the earth returns the ripened grain,
It cannot with the spring in beauty rise again.

II.

And tho' from out the loved one's flushing cheek
Fair beauty's fresh, bright color dies away,—
As from the West, at twilight's footsteps meek,
So softly fades the rosy blush of day;
And limbs all buoyant once with youth and health
Move wearily, while, like the ripened grain,
Bends downward that dear form, o'er which by stealth
Creeps day by day—our ardent love in vain—
The chilling torpor of relentless death;
While from the fixed, dull eye and drowsy ear
The busy sense retires, and pants the breath
Impatient to be loosed:—shed not the tear!
The mortal form must fall all ripened to the tomb,
That the immortal germ in heaven's long spring may bloom.

DIVINITY COLLEGE, CAMBRIDGE, FEB. 1843.

THE PROMISED REST.

A SERMON, BY REV. ANDREW BIGELOW.

HEBREWS iv. 10. He that is entered into his rest, he also hath ceased from his own works, as God did from his.

IN discoursing from this passage, I propose to offer some thoughts on the nature of the Rest promised in Scripture as the reward of the righteous hereafter. The observations to be submitted will rather go to show what such rest is not; still they may help towards a better understanding of what it truly is, than perhaps is commonly entertained. Let me have your attention therefore, as I pass to the subject.

I begin with assuming that the future rest of the good, whatever else we may suppose it, can be no state of positive inaction—none of idle tranquillity, or indolent repose. Absurd it would be to imagine that the labors of a few years on earth in the service of God shall be followed in heaven by perpetual rest,—taking the word in its strictest sense, as implying a complete cessation of all employments, wise, useful or beneficent. Were this its character, then toilsome habits of virtue formed on earth, so far from being helps to future happiness, would prove hindrances and clogs in the way of its attainment. For no principle is more clear in the nature of things, than (if we are to exist hereafter at all,) that the bent and bias of our present courses, tastes and doings, in a moral point of view, will be struck into the soul to go with it into the future states and changes of its being. They will constitute a part of its identity. This mortal life is to the immortal, what childhood is to manhood,—a shaping, influencing and often determining age. A schoolboy wonders why he is tasked with exercises, why he is made to learn what he thinks—and sometimes justly thinks—can be of no direct, positive utility to him in after-life. But he forgets or knows not, that it is the learning, more than the matter learned, that it is the *habit* of thought, the habit of close application, the habit of patient, laborious, painstaking study, this it is which makes the chief advantage of the discipline he undergoes. Just so in

respect to Divine wisdom; the little acquaintance we here form and apply of God and truth and duty and virtue involves by the process of acquisition a species of *soul-schooling*, whereby we become inured to patient effort, and inspired with a holy zeal, in anticipation of the nobler work of God in heaven. There will be no bar then placed, but only an immeasurably ampler field opened, to the active energies of the soul, once dismissed from its earthly cell. As well might the lungs by a voluntary act of our own cease to breathe, as the active principles within us, the busy springs of our higher natures, hereafter sink to rest. As well might we hope to exist here by a suspension of the organic pulsation of our hearts, as to live in another state with the inborn activities of our souls then and there hushed to a condition of quiescence.

This, I will assume, must appear to you all—in theory at least,—as most reasonable. But Scripture phraseology in the *letter* seems, it may be said, adverse to such sentiment. How far this be so, it is proper to consider. Let us revert to the text: "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Now, two statements you observe, are here made. First, that the good man in his future state of rest "ceases from his works;" secondly, it is such a rest as was that of God on the completion of certain works of His own.

I. The good man, on entering into rest, "ceases from his works." And what are they? There are many sorts of works,—of a character, moreover, right and proper, in our present conditions,—which reason teaches us can find no place in heaven. Not only the works of flesh, the works of sin, the works of vanity, must be put away, or they will shut us out from that bright abode; but, (as just remarked,) many that are lawful—duties bearing on our temporal interests, and subsidiary to our comfort and welfare in the life that now is—these, too, must be cast aside. We have a compound nature,—one part corporeal, the other spiritual. These impose a twofold class of provisions. The one comprehends such as are "of the earth, earthy," and which go not with us into that kingdom which "flesh and blood" by no possibility can "inherit." And of others falling under the class spiritual—a no small part, very probably, of all that make up the "work of faith and labor of love" and exercises in godliness—of these, many

will be discarded as being of the nature of mere manual helps, or initiatory steps in the holy art of a piety begun on earth, to be perfected in heaven. And, as the Law was a school-master to bring us to Christ, so on our first entrance into the upper world, "leaving the principles of the doctrine of Christ," with Christ, perhaps, still for our Teacher, the same pattern and guide, and with the glorious examples of the elders of immortality to incite and encourage us, we then shall "go on unto perfection." Nor will the goal be instantly won. For we shall launch forth on the field of infinitude, with the wonders and immensities of space and eternity around, and forever before us. Perfection therefore, philosophically speaking—defined as the utmost expansibility of our natures in capacity, attainments and conceptions,—perfection in such sense, we may safely predict, will never be completely grasped.

It is a wrong view, an absurdly wrong one, to take of the natures which God has given us, if we suppose that not merely are we to rest from all work and gain an effeminate, voluptuous repose, or (scarce better) a *nothing-to-do* life of impassioned bliss, in heaven; but further, that the springs of all truth and wisdom, in their utmost plenitude, will be then poured into our passive ununderstandings. This, forsooth! would be to make our souls very "gods" at once, "knowing good and evil." And every saint in heaven, even the youngest born into the celestial hierarchy, would in that case become a rival in comprehension with the Supreme, All-perfect Mind. Albeit, God alone is truth. Intuition, the faculty of universal cognizance of all things at a glance, is the exclusive prerogative of his sovereign, unapproachable Intelligence. Whereas, tuition, in some shape or method,—instruction, we mean, by orderly gradations, step by step—however quickened—this must still be the pioneer of the soul in every future advance of its percipient faculties.

In these positions we by no means impugn the doctrine of the text. Its language and our argument, duly weighed, perfectly harmonize. All that it affirms in the first clause is, that "he who has entered into rest, ceases from his works." This we admit. He ceases from his works,—not only, from the bad, but from much of the good,—from all the incipient probational duties of this mortal life. He quits them, yet for others; and them he leaves for a reason obvious;—because

the primal stage of his moral being is passed; because his minority is outgrown; he enters heaven as a finished man in Christ Jesus. And whereas, when afore, as a *child*, he spake as a child, he thought as a child, he saw, felt, did, as a child, now, (no more a child, but) a *man*—a *man of* GOD, he puts away childish things. He starts on a new career, going forth as a bridegroom cometh out of his chamber gloriously apparelled, or as a giant, refreshed from the bed of death, to run an immortal race through the heavens. His former employments he finds not to have been wasted. They have served as moral gymnastics; they have served for trials of exercise; they have served to draw forth the early latent springs of his soul. They have served to prove his powers, and stir his emulation as a destined immortal. Duty on earth he finds to have been all seasonable, as a preparative for service in heaven. Like David in gathering the stones and timber of the sanctuary, the saint on earth has his employment chiefly in laying in the materials of an immortal structure,—one commenced, not designed to be finished in the compass of man's brief generation. Enough to have laid the foundation, if "a *sure* foundation." Enough to have reared the staging and built the platform. The labor is then consigned to another age,—to be resumed in the future life, and carried on with happier auspices beneath the cope of heaven. Nothing is lost. All has its uses. Death intermits—it puts no period—to the business in hand. And time but bequeathes that unfinished workmanship, as the glorious heirloom of eternity.

This is what is affirmed by the Scripture to be the fruit of the toils of "them who die in the Lord." "They rest from their labors, and their works do follow them." This passage is conclusive, teaching us that employments analogous in kind, substantially the same in character and essence, will continue to form the business of the soul in the future life. Only, they will be prosecuted with inconceivably greater advantages, on a field all boundless, and with a grandeur of compass which no line can measure. The dead do rest from their labors—labors below, to rise to new ones where the same work shall follow. In accordance with this is the lesson in our text: "He that is entered into rest, hath ceased from his own works,"—meaning the *imperfect* duties performed on earth, amid

many hindrances and discouragements, crosses and obstacles, in a world of cares, temptations and trials, under the burden of flesh, in a body of sin and death. Aye, from these, from them all, the departed saint is set free. Once entered the gate of Paradise, lifted from out of the vale and mists of mortality, his eye sees clear; his soul breathes free; he expatiates in a congenial element; and thenceforth he will bid farewell to pain and sorrow, to weakness and corruption, to darkness, conflict, and every foe to peace. 'Welcome,' he will exclaim, 'welcome a new, a brighter sphere! Welcome a nobler service in the kingdom of my Father! Welcome the light and loves, the sweet engagements, the everlasting fellowships of the good, now blest and crowned and throned in heaven!'

Rest! Christians, rest! Can it reign, think you, in yonder shining choirs? Reign in one bosom that throbs throughout the hosts of the sons of light? Not there, where angels are ministers, and ministers are flames of fire! Not there, where the mysterious forms next to the "light inaccessible" which mantles the Eternal King are "full of eyes," and "rest not day nor night" in rapturous homage of the Majesty they adore! *Heaven knows no rest.* Revelation, interpreted aright, does not promise it. It only says, as in the scripture before us, when speaking of the children of the resurrection, that "they cease from their works, *as* God did from his." Yes; "as"—in the manner that—the Creator rested from his own. How that was, is the inquiry we proposed, in the second place, to answer.

II. When God finished the work of creation, when "he rested," as is written, "on the seventh day from all the work which he had made," it is plain that it was from that specific operation specially mentioned. And here (in this) the rest spoken of was not one which implied strictly a state of repose, any more than it was meant to convey the notion of fatigue or weariness. It was just another form of expression to say, that *that* miracle of creative power was *done*, or done with—that it was finished. But were there no other like miracles, nay, more stupendous still, awaiting the fiat of the Almighty's will? I know not—mortal man may not tell—"the generations of the heavens," nor of the myriad orbs which roll and flame through the abyss of space. But we

know what science with its artificial helps has demonstrated. We know of eighty millions of fixed, starry points, the central lights, beyond a question, of so many clustering systems, which, besides our little planetary ball, have been already brought within the sweep of human ken. And the presumption is, that compared with the residue—all the undiscovered wonders which yet lie hid within the depths of space, the amazing number yet descried is but as a handful of sand to the infinitude of particles composing the remainder upon the seashore. Now, when, in what foregone ages or cycles, such multitude of worlds sprang into being, is a problem we cannot solve; whether or not they were formed in different eras, and emerged successively into light and beauty and splendor, this we cannot tell. But it is no unwarrantable conjecture to suppose that the work of creation, at least, the work of change and renovation by the hand of the Omnipotent Contriver, is never stayed; that when worlds whose foundations "wax old" have fulfilled the purposes of their formation, they are taken down and removed,—rather, in the sublimer language of the holy Oracle, they are "rolled together as a scroll," to be laid up in the elemental storehouse of the Great Supreme. And meanwhile others, other worlds, are ever and anon called forth from "the realms of chaos and old night," to furnish new mansions of life and joy, to new orders of sentient and intelligent beings, in their ever teeming and countless varieties.

Enough to know, (oh, the grandeur of the conception!) "he who built all things is GOD." He who keepeth Israel is the same Almighty Paternal Power who watches a universe; and HE "never slumbers nor sleeps." And with all the weight of that sceptre which God alone can wield, with all the forces of nature at his instant disposal, with all the stupendous agencies he is perpetually exerting, and all the thoughts and all the plans and all the concerns of an empire wide as the universe, embracing its immensities, oh, how weak, how childish the idea, that the bare fashioning the frame of our little planet, or even the whole system of which it forms so small and petty an appendage, was such an exertion of the Creator's might that his energies then relaxed—that they needed rest—that they claimed the repose of a day! Rest! when God had only "to speak," and "it was done;" "to com-

mand," and all things in order "stood fast." Rest! when he had but to say, "Light be," and "light was!" Let the earth arise and appear a type in miniature of ten thousand elder products of Almighty skill;—and he looked, and it was finished: he saw that "all was good." God then rested, in short, only in the sense implying a finished performance of that one specific handiwork. He rested, as an artificer, who turns from a work once done, leaving it for other and fresh operations of an untired strength. Still, as from the beginning, did the Creator ponder and plan, and make, dispose, and govern; and still,

> "His eternal thought moved on
> His undisturbed affairs."

Recurring to the text, we may now gather out the plain significance of the passage as a whole. Man, a heaven-trained man, when life expires, "enters into rest, to cease from his works *as* God did from his." His rest is simply a *change*,—pleasing and delightful, indeed,—a change, nevertheless, *of real occupations*. He disposes of one class of duties, to put forth his hand to another. He goes from the little round of interests temporal, to things eternal,—the nobler objects that invite the spirit's progress in its everlasting "ongoings" towards the vast, the infinite. At death he shuffles off, with the frail earthly form, "the garment spotted by the flesh," a mantle poor and perishing, ill suited to his future exalted conditions. That moment his spirit is discharged from all that before confined and hampered it. It has burst the swaddling-bands of a child of earth; and he stands forth a youth immortal—a son of God—an heir of glory. Upward he soars, with delighted amaze, on pinions that never droop, amidst fields of light—a world of God—reflecting on every hand bright images of the Great Invisible, revealing his perfections "from the things that are made, even his eternal power and Godhead." Forth that new-born heir of heaven, forth he wanders,

> "At will, the spirit's motion, o'er the wide
> And wondrous universe,——————
> ——————with messages, perchance,
> To beauteous beings who have never fall'n,
> And worlds that never heard the cry of sin."

Let the glorious prospect rouse and inflame our hearts. Let it kindle within us godlike ambitions. Let us spurn all meaner

things, and count every thing cheap short of the dignity of a birthright for the skies. "Leaving the things which are behind, and reaching forth to those which are before," let us press with stedfast ardor to the high and solemn destinies which await us. On the last step in time, we shall then rise to the lofty level of superior natures, joining the spirits of the Blest, who "wait upon the Lord" in joyful service, with ever "renewing strength;" like them, to begin an immortal career, to "mount up with wings as eagles, to run and not be weary, to walk and not faint."

FLINT'S COLLECTION OF HYMNS.*

Dr. Johnson, speaking of the devotional poetry of Watts, says, it is "*like that of others*, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction. It is sufficient for Watts to have done better than others what no man has done well."

These assertions of the great English moralist, though delivered with his usual authoritative air, appear to lie open to several grave objections. They consist of a statement of a fact, which is believed to be no fact; and of reasonings to account for it, which are of course gratuitous, and are likely to be unsolid. The fact asserted is, that the "devotional poetry of Watts is *like that* of others, unsatisfactory." But is this true in reference to devotional poetry in general? Is not, on the contrary, the reverse of this the fact? Does not poetry which is truly devotional "satisfy" us, by giving a fitting utterance, and thereby, as it were, a tangible form, to pious emotions which were before only vaguely felt, and wholly unexpressed? Does it not "satisfy" us by suggesting those consecrated trains of thought and feeling, which are at all times dear to the devout heart, and to which, especially, the afflicted and broken spirit instinctively clings as its best and only sufficing support? In a word, are there not vicissitudes of life, and moods of mind

* A Collection of Hymns, for the Christian Church and Home. Boston; James Munroe & Co., 1843. [By James Flint D. D., of Salem.]

continually occurring, in which devotional poetry is the most "satisfactory" of all poetry? And further, do not the sacred lyrics of Watts himself furnish decisive illustrations of the truth of this? Do not many of his hymns embody the highest, holiest, the most sanctified aspirations of a sin-stricken, penitent, believing, devout and hopeful soul? May we not justly apply to him, with a change of terms, the words of his critic and say, "It is sufficient for Watts to have done better than others what *many* have done well?"

And if the assertion that devotional poetry is "unsatisfactory" be erroneous, we may well doubt the soundness of the reasons which are adduced in its support. These are two. One is, that the "paucity of its topics enforces perpetual repetition." The "paucity of its topics!" What could have been the range of religious thought and religious emotion in the mind of the author of these words? None estimate more highly than we the real claims of this good man and great writer; but do we not perceive here, as elsewhere, traces of that bigotry which he himself defined to be an "unreasonable devotion to a party," and which led him to undervalue every thing in politics that was not marked with the current stamp of royalty, and every thing in religion that was not to be found in the "Book of Common Prayer?" Is not the assertion, moreover, be it deferentially asked, as narrow in thought as it certainly is "*Johnsonese*" in expression? The fact, as it seems to us, is, that no species of poetry embraces so wide a range of topics as legitimately belongs to devotional poetry. The spirit that is touched with the "true light" will "see God in every thing, and every thing in God," and will find the topics of sacred song in all the aspects of nature, in all the vicissitudes of life, in all the truths, precepts, hopes and fears of the Gospel of Reconciliation, in all the high and solemn relations which the soul bears to Christ, and especially in every pang of penitence, in every duteous vow, in every outburst of gratitude, and in all the varied, unwritten, and infinitely concerning history of the soul's religious experience.

But another reason of the alleged unsatisfactoriness of devotional poetry is, that the "sanctity of the matter rejects the ornament of figurative diction." Indeed! Did Moses and Miriam find it so? Was the author of the book of Job, were David and Isaiah repelled from "figurative diction" by the "sanctity" of their

themes? And, to come down to lower names, were Milton and Cowper, and a host of others whom time and space would fail us to name, so awed and overwhelmed by the "sanctity of the matter" of their song, that they could find no utterance in "figurative diction?"

The fact, as it appears to us, is that English poetry, and particularly the English poetry of the last half century, is characterized by nothing more distinctively and delightfully than by its pervadingly devotional character. The remark is also true, we think, of German poetry, but all our best English poets are eminent examples of this. The *best* poets, we say, for there have been many who have claimed the high name, who have too often forgotten that they must first care for the true religious harmony of their own spirits, before they attempt to pour out these spirits in harmonies divine. They have too often forgotten that primal law of our natures, stated by Milton, in his own strong prose, that nobody "can write well in laudable things, who is not himself a true poem, —that is, a composition of the best and honorablest things." Still the very highest poetry from Spencer to Bryant reflects continually the sacred light of the spiritual world. Even some authentic poets, in whose nature the inherent element of religion has been smothered or only partially developed, have not been able to repress entirely this "*mens divinior*" within them. There are some strains of Burns that seem to be the very breathings of the soul in the conscious presence of its Creator. Moore has not unfrequently emerged from that Epicurean sty in which alas! he has too well loved to wallow, and given forth melodies that would redeem, if any thing short of bitter repentance could, the loose sensualism of his earlier poems, and the more refined voluptuousness of much of the poetry of his maturer years. We deem it one of the happiest auspices of modern English literature, on both sides of the Atlantic, that it is partaking more and more of this hallowed character. All the better specimens of even our minor poetry, which are floating continually through our community, are grateful tokens of this. Those bold and spirited lines by an uncertain author of the sixteenth century, entitled the "Soul's Errand;" some of the saintly George Herbert's poetry; the "Lines written in a Church-yard," attributed to a "School-boy;" that wonderful piece of the humble Moravian Bishop Gambold, "The Mystery of Life;" those thril-

ling lines of Hervey, "I know thou hast gone to the home of thy rest," and other pieces by him; some inspired stanzas of the "Sexton's Daughter," by Stirling, and several of his "Sonnets;" the best minor poems of Mrs. Hemans; the "Spirit of Man," by Miss S. J. Williams, and many other pieces of that beautiful series of original poetry published as an Annual, during six years, by Mrs. Jevons (the daughter of Roscoe;) parts of Heber's Hymns, and of Keble's "Christian Year;" many of Wordsworth's Sonnets; the intensely devout poetry of Montgomery; the suggestive strains of Bryant; the hymns (would that there were more) of A. Norton; all these, and many besides that we need not here indicate are specimens of the growing richness of our serious minor poems. From them it would be easy to form a volume, before whose pure and holy light all the brightest gems of the far-famed Greek Anthology would become wan and lustreless. Yes, it is to him, and to him alone, who reverently kneels in the courts that surround the "Holy of Holies," that the highest poetic power is given; and the truest poetic inspiration is only to be caught from those glimpses of the beatific presence that beams around the altar of the ETERNAL ONE.

"All nature is to him
Instinct with God: he deems its every sound
An echo of the everlasting hymn,
Its light a gleam of that, which never shall be dim."

It is a further illustration of these remarks, that the department of sacred poetry which comprises hymns intended for the public and private exercises of devotion, has partaken of that happy change which has come over the serious poetry which is not devoted to this high purpose. The change from the old Collections, such, for example, as those of "Sternhold and Hopkins" and "Tate and Brady," and others yet more antiquated, to such as that of Dr. Belknap, which was first published nearly a half century ago, was great indeed. Since that period many Collections have been made, in this country and in England, of various merit, and some of a high and generally acknowledged worth. It falls not within the object of this paper to institute a critical examination of these. Suffice it to say, that taken together they constitute a mass of devotional hymns of inestimable value. We have only now to remark briefly on what seem to us to be the distinctive claims of the Collection which suggested these remarks.

It is put abroad under the auspices of Rev. Dr. Flint of Salem, a name which should secure to it a respectful observance, since it is one by no means unknown to the lovers of sacred song. The Collection was made, as we learn from the preface, in compliance with a vote of the religious Society of which the compiler is pastor, and it is the lowest form of praise which this very difficult duty deserves, to say that it has been well and faithfully done. It is indeed a difficult labor, and is rendered peculiarly so by the changes which are deemed to be necessary in adapting devotional poetry to the religious services of the church and family. To be restricted within narrow limits, and yet to secure the requisite range and variety of subjects and metres; to be obliged to choose a single hymn from among several of nearly equal excellence; to break down long words which baffle musical notation into those which are smaller, and yet not violate the sense; to change unmeaning or puerile or absurd epithets to those which are significant, dignified and appropriate; to alter tame and prosaic passages, which not unfrequently occur in a hymn which is essentially good, to those which are in better keeping with the general strain; to condense a flow of sentiment that lazily meanders through a long drawn series of verses into a few strong and effective ones; to assist limping and hobbling lines to an easy, equable, and onward movement; to "match" rhymes which were only "paired" before; to bring out into clear light by some small but yet decisive changes a thought which previously only faintly glimmered; to disengage stanzas which were clumsily and unnecessarily yoked together;—all this the modern compilers of hymn-books have commonly addressed themselves to do, and well may they exclaim, "*hoc opus, hic labor est.*" It involves perplexities and difficulties that they may not hope will ever be appreciated in this world, except perhaps by those who have themselves undertaken a similar task. All this, however, we think, at least so far as our opportunities of examination have extended, has been successfully accomplished in the Collection before us. In a matter where individual tastes and associations must come into conflict, none may expect to satisfy all. Thus, to refer to a hymn that meets our eye as we write, we find in that fine old version of the Hundreth Psalm by Tate, the terms "awful mirth" changed to "pious mirth." Even if it be admitted that

this change is for the better, still many, we suppose, may doubt whether there is not still too little congruity in the epithet thus substituted, to compensate for the break in our old associations with the line as it was originally written. But we have neither time nor inclination to go into minute criticism of the very numerous alterations which the compiler has made. Suffice it to say, they seem in general, to have been effected with good judgment, taste, poetic feeling, and what is more and better, in a truly devotional spirit.

We suppose it would be a work of supererogation, to suggest a doubt concerning the right and propriety of making these changes in the works of authors without their knowledge or consent, and still affixing their names to productions greatly changed, and as they may often think, marred and mangled, to suit the purposes of others; and all this without so much as indicating, so far as they are individually concerned, that any such change has been made. But we would intimate that this right and propriety do not seem so clear to us as they must, judging from the almost universal usage, to modern compilers. Dr. Flint says, this "practice has become so common, that whether right or not, it is assumed as a conceded privilege by every successive compiler." No doubt the practice has become "common," but how the commonness of the practice renders it a "conceded privilege" on the part of the original authors, who are the persons aggrieved, if any are, and who alone are authorized to grant the "privilege," we are yet to learn. Nothing, as it appears to us, is more entirely one's own than the products of his own mental effort; if any rights are to be sacredly respected, they are the rights of authorship; and if any property is to be held inviolable, it is the property of the laboring brain. But if the practice here alluded to be a "conceded privilege," the judicious use that has been made of it in this Collection deserves, as we have said, an ample recognition. There is one change however, which, when it can be made without a sacrifice of taste, sentiment, or established associations, we are always pleased to observe. We mean the *restoration* of hymns in common use, which have been altered, to the precise form, the *ipsissima verba*, in which they were left by their authors.* A pleasing example of this oc-

* Of all Compilations of Hymns, with which we are acquainted, this rule has been most carefully observed in the *Christian Psalter*, by Rev. W. Lunt.

curs in the book before us in that exquisite hymn of Bryant's, "Blessed are they that mourn," in which the original as it appears in his volume of "*Poems*" is restored. We are gratified to notice this, though we cannot help thinking that the alterations here referred to, regarded as matters of taste merely, are improvements.

The substantial claims of the compilation are thus set forth in the preface.

"The volume will be found to contain the most choice, it is believed, of the hymns in the several Collections used in our churches, together with many others equally choice, to be found in no other Collection in this country,—several that have never before appeared in the form of hymns for public worship, and some few original ones to which the names of the compiler and of one or two of his friends are appended."

These are indeed high claims, but we think they are well sustained. The volume contains, if not all "the most choice," yet certainly a great number of the "most choice" hymns to be found in other Collections, and if we miss some—as in point of fact we do—that we deem worthy of a place here, we are aware that it might cause us some perplexity to select from among the number here retained those which should be removed to make place for them. We could wish therefore, that if, as we trust, a new edition should be called for, the compiler would increase the number of the hymns to make room for any of decided excellence, that the limits to which he has restricted himself may have excluded from the present volume. This may be expediently done, since the whole number in the present edition is but four hundred and fifteen; which is considerably less than that of any Collection in general use.

The next claim preferred is, that the volume contains many hymns "equally choice" with those referred to above, "which are to be found in no other Collection in this country." The following hymns, we believe, may be cited as belonging exclusively to this Collection, and if they do not all belong to the category of the "most choice," they comprise some of high excellence. There are—one by Hancox; one by Lamport; four from the Breviary translated by Rev. J. Chandler, in his "Hymns of the Primitive Church;" one by Cennick; one by Houghton; two by Wreford; one by Robberds; one by Gaskell; one by Miss M. Rhuee; one

by A. Nichols; some from the German; several by the following authors—Sir J. E. Smith, Jane Roscoe, Stirling, Milman, Heber, Montgomery, Keble, T. Moore, Mrs. Barbauld, the Compiler, and his friends; several which are only to be found in the old Collection of his parish, which is, we believe, in use nowhere else; and many which are anonymous. If we are correct in these references, the "Christian church and home" in this country are greatly indebted to the compiler of this volume for thus introducing to their use this new accession of devotional hymns, several of which, in addition to their freshness on this side of the Atlantic, possess the higher recommendations of eminent beauty and adaptedness to their object. We cannot spare room in our pages for specimens with which to illustrate this remark at length. We shall quote only one hymn by Gaskell which we have not met with elsewhere, except in the rich Collection of devotional poetry by Rev. J. Martineau, published in London in 1840, which bears the same felicitous title with that before us, and which also contains many, if not most of the hymns here noticed as peculiar (so far as this country is concerned,) to the Collection of Dr. Flint.* This hymn embodies, as we think, in simple and beautiful verse the Christian's great hope in the bereavement of friends. It is entitled, "*The Light of the Gospel on the Tomb.*"

"Dark, dark indeed the grave would be,
Had we no light, O God, from thee;
If all we saw were all we knew,
Or hope from reason only grew.

But fearless now we rest in faith,
A holy life makes happy death;
'T is but a change ordained by thee,
To set the imprisoned spirit free.

Sad, sad indeed 't would be to part
From those who long had shared our heart,
If thou hadst left us still to fear
Love's only heritage was here.

But calmly now we see them go
From out this world of pain and woe;
We follow to a home on high,
Where pure affections never die."

* Not only the title of the volume, but the titles of some of the sections, as well as many of the hymns, so manifestly appear to have been taken from Mr. Martineau's book, that we regret Dr. Flint did not make a more distinct acknowledgment of his obligations.—Ed. Misc.

We are gratified to notice also in this collection the large portion of hymns which give expression to the various phenomena and eventful vicissitudes of a religious experience. After a devout recognition of the perfections of God, of the character of Christ, and of the relations we bear to both, nothing is more earnestly to be cared for in hymns intended for public and private worship than a devout and fitting expression of those inward struggles, fears, hopes, in a word, those spiritual conflicts, through which, by the chartered help of God's good spirit, and the "grace and truth which came by Jesus Christ," the sin-stricken and self-convicted soul is rescued from the thraldom of its iniquities, and made a partaker of heavenly peace.

And, in conclusion of these remarks, we would refer to the truly *Christian* character of the compilation before us. The great and distinctive doctrines of our religion, as taught by Jesus Christ, as authenticated by his miraculous works, as sealed by his blood, as confirmed by his resurrection from the grave and by his ascension to heaven, are herein plainly recognized. There is no wary avoidance of these topics; no merging of them in those vague generalities of expression, which may be taken to mean almost any thing or almost nothing; no attempt to shut out of view all those divine credentials that make Christ *the* Christ of the Gospel, by throwing around him a halo of merely moral excellence. But on the contrary, his heaven-sealed mission; his august offices as Mediator between man and God, and as our Redeemer from sin and its consequences; with the awful sanctions of his laws which are to take place in a future world; all these are distinctly referred to. We state this, not as being by any means peculiar to the compilation before us, since, so far as we know, all in common use are equally explicit on these themes, but as a trait, the want of which would, and ought to be, as we think, fatal to any Collection of hymns intended for Christian worship, however otherwise unexceptionable and excellent.

The importance of impressing upon our Christian lyrics a distinctively Christian character can scarcely be overrated, when we recollect that of all the public and social exercises of our religion, they are earliest learned, and longest remembered. It is an unhappiness attending public worship as usually conducted, that being intended for a miscellaneous audience, much of every service

must be lost upon many. This is particularly the fact in regard to the young and youthful. How have our hearts yearned in pity towards such, when we have seen them pinned down to their places at church by reverend custom during the livelong hour of public service, with vacant faces and uneasy limbs, famishing for a little "milk" of familiar and loving instruction, while the "strong meat" of solid argument and labored inculcation was dispensed to "them of full age, even those who by reason of use have their senses exercised to discern both good and evil." Their natural resource to speed on the lagging moments is to the hymn-book, and it is one both available and attractive. There they can find thoughts and sentiments which they can appreciate, all radiant as light with the graces of poetic diction. Then again, these thoughts and sentiments are borne home to their souls, through the outward ear on strains of sweet and solemn melody. Thus

> "Devotion borrows music's tone,
> And music takes devotion's wing;
> And like the bird that hails the sun,
> They soar to heaven, and soaring sing."

This part of our sacred services, moreover, by frequent repetition becomes strictly liturgical in its effects, and thus a permanency is given to it in the youthful mind that lasts on through all the harsh collisions and rough usages of life. And those whose privilege it is to add to their domestic worship the charm of holy song, in which parents and children and friends unite, have no need to be informed why it is that the singing of the high praises of God is made a part of the happiness of accepted ones in heaven.

We only add, in a closing sentence, that it should be observed, we do not decide on the merits of the volume before us, in comparison with others of a similar kind. This might be invidious, and is certainly unnecessary. We are well aware that there are several valuable hymn-books already before the public and in use in our churches, and we should lament the utterance of a word that would seem, even by implication, to impair their value. Our only aim has been to make a fair estimate of the compilation before us. This estimate, we are conscious, is a high one, but if we are not biassed by the friendly relations we sustain towards the author, it will be fully confirmed by a careful examination of his book. J. B.

NOTICE OF THE LATE REV. WILLIAM GRAY SWETT.

It has pleased God, in his all-wise Providence, to remove this minister of the Gospel of his Son at a period of life when his best qualities and powers were just reaching their full development. In the exact meridian of life—when the lasting influence for good of which he was capable began to be extensively felt and acknowledged, after many weeks of painful suffering, his ministry and sojourning on earth have been terminated. There is mystery in such dispensations. But let not the mystery increase our sorrow, nor shake our firm and heaven-derived trust. Who shall say that some choice spirits of men in their prime are not early removed simply because they are more needed elsewhere than here? If this thought is deemed extravagant or presumptuous, surely we may be permitted to inquire, whether such removals may not be, because the seal of death is needed to give fixed efficacy, here on earth, to influences which have been exerted, impulses already given. At least we may profitably bear in mind, that the greatest ministry which was ever conducted on earth was short, ending in extreme suffering and apparent ignominy. Yet how permanent and glorious in its subsequent influences! how much more glorious in the expected final issues! Let it not surprise the bereaved flock that the under shepherd is not suffered to remain, when the great Shepherd and Bishop of souls abode so short time with those he had gathered together. Let us not doubt the far-seeing and all-seeing wisdom of the Divine dispensations; let us remember and honor those who have gone from their labor to their recompense; let us make sure of our share of the benefit to be derived from the past; let us hope in God in view of the unexplored and boundless future.

Mr. Swett was a native of Salem. He was born July 15, 1808. At the usual age he entered Harvard College, whence he graduated in 1828, and then entered the Divinity School at Cambridge. In consequence of feeble health he did not commence preaching immediately on completing his theological course; but in the summer of 1836 he was ordained over the First Church and Society in Lexington. After a useful ministry of nearly three years he resigned his charge, in consequence of difficulties growing out of

the existence of a ministerial fund. On the 1st of January, 1840, Mr. Swett was installed over the Unitarian congregation in Lynn, where he pursued a most active and acceptable ministry till a few weeks before his death, which took place at Charlestown, February 15, 1843. Funeral solemnities were observed in the church at Lynn on Thursday, February 23, when a sermon was preached by Rev. Mr. Lothrop of Boston, which is now in press, and will do more ample justice to the character of our friend than we can pay in this brief notice.

In natural endowments of intellect, Mr. Swett was far above mediocrity. His mind was highly imaginative, discursive, suggestive; and he had a most copious flow of language at command, by which express images of his thoughts were presented with remarkable prominence, vividness and originality, like thoroughly wrought, highly colored, newly finished pictures. The *peculiarity* of his intellect was the *rapidity* of its operations. In this particular he was very remarkable, often astonishing even those most familiar with him by his lightning glances into the very heart of a complex subject, and his instantaneous exposure of it to the view of all present and attentive. But only those capable of instant, varied, and concentrated attention could follow him in his most rapid and enchanting flights. Minds moving at the ordinary celerity, and not accustomed to his manner, were often confounded, catching only glimpses of his meaning here and there, and misinterpreting him in their endeavors to put the parts together and make out a whole meaning. It was not that he could not be deliberate, definite, literal; but that he did not sufficiently consider the general need of it, and make allowance for the difference between other minds and his own—probably was not fully aware of the fact.

To this singular rapidity of his intellectual operations, more than to any thing else, we may trace the eccentricity of which complaint was often made by those who knew little of him or were incapable of estimating him. But the goodness of his heart, his consciousness of right intention, his unsuspecting frankness and confidence in others, the vividness of his imagination, and his superabounding cheerfulness, may all have contributed their share in producing the result. "He is a *natural man*," said one of the

people of his first pastoral charge, who both knew and loved him, —meaning that he was entirely and always undisguised, spoke his real thought, manifested his real feeling, whatever it might be, at the passing moment. In a character of this stamp there must of course be a great preponderance of good, else there could never be mistake nor more than one opinion concerning it.

Mr. Swett had made use of the means and opportunities which he had enjoyed in liberal measure for the cultivation of his powers, possessed a competent knowledge of several modern languages, was particularly well read in the best of the old writers in our own tongue, and his long residences at a distance from his native home had brought him into frequent contact with educated persons whose modes of thinking and mental manifestation are different from ours. All this contributed something to the singularity as well as the richness of his utterance. This singularity has been noticed in these remarks, not so much in the way of apology for it, as to mark its true character; for, beyond question, if it sometimes caused surprise and perplexity to strangers and mere acquaintances, at other times it constituted the delight of his friends, and like an irresistible charm, drew them round him and to him. It was far more conspicuous in his private conversation than in his written discourses. These were remarkable for reverence, unction, pathos, for plainness, directness and faithful dealing, and abounded in brief pointed antitheses; but were comparatively free from quaintness or peculiarity of expression. There was never any pedantry in them. The results of learning were plainly perceived by the educated hearer—the work manifestly proceeded from an active, disciplined, independent mind, which had its own way of viewing things and of presenting its views; but there was never any parade of learning. Young children listened to him, the uneducated, young and old, understood him, no one heard him with indifference. His sermons showed the character of his intellect in deliberate labor, as his conversation exhibited his mind's recreation.

Morally, Mr. Swett was pure in heart, mind and purpose; and his benevolence was unmeasured, active, persevering, practical. The predominant characteristic of the whole man was active, untiring benevolence. Of course this quality entered largely into

his discharge of pastoral duty, and gave it character and form. Herein lay a great part of the secret of his acceptableness, influence and power. Once a friend, he was always a friend. It has often been remarked that when he once gained another's friendship, he never lost it. He constantly *grew* upon his friends. The repellent points in his character were commonly observable at a few of the first interviews, frequently at first sight; the attractive qualities came out one by one afterwards, and, once seen, were immediately pronounced genuine, and passed current ever after.

There is no room to doubt that he entered the Christian ministry from a decided preference of the holy vocation to all others, and with a view to *labor* in it, and not to furnish himself with an excuse for exemption from toil; for his talents, attainments, connexions and means afforded him a very wide range in the choice of pursuits, especially among those pursuits whose demand for unwearied effort is far less than that of the ministry. He was stable and persevering in his profession. He made progress, during the few years he was permitted to labor in it, both in respect to his ministrations at the public altar, and in regard to what may be termed the congruities of the profession elsewhere. He was assiduous and faithful in his pastoral visits; and it is said his pastoral visits were *religious* visits, beyond what has been the prevailing custom of the profession. So far was he from any thing akin to formal and prescriptive demonstrations of reverence or piety in the common intercourse of social life, that it was perhaps necessary to follow him to the pulpit, to his pastoral walks among his own flock, and to the retirement of domestic life, to be fully assured of the depth of his piety, the strength of his Christian faith and hope, and the work of grace which had been wrought in his soul. But those who so followed him, were so assured.

His last illness put the seal and sign manual upon the genuineness of his Christian character and experience. His sufferings were comparatively long, and during much of the time very severe. Those who were about him bear testimony that he was uniformly patient. At an early period of his disease he distinctly discerned its fatal tendency, its almost certain termination; but he retained the same comforting and cheering views of futurity which

he had felt and manifested in comparative health. He continued to call his little family circle together, read the Scriptures, and present the daily offering of thanksgiving and prayer, even after his diminished strength and the severity of his sufferings would not admit of his standing or sitting in an upright position, and until a very few days preceding his death. His last words, as reported to the writer, were an inquiry of the friends standing by, if his wife, whose situation did not admit of her being present, knew 'his danger and how much he suffered,' to which he added, upon receiving a negative answer, an expression of satisfaction in their kind and considerate reserve, and spake not again. The ruling principle, benevolent concern for others' safety and comfort, was manifested even in death.

It has been very far from the intention of the writer of this brief notice to extenuate any failing or exaggerate any virtue of his departed friend and brother; far from his purpose to give a complete sketch of a character, which he deems well worthy of study and full delineation by those who may be competent to the work. But he felt that a tribute to his memory was due; and also a testimony, that there has been a man among us who was decidedly and eminently a whole and individual man, who thought and acted *of* himself—from his own inward promptings and in view of his individual responsibleness, but less *for* himself and more for others, than almost any whom he has left to toil on in earth's pilgrimage and finish their course.

We may not say that our departed friend, if he had lived out the whole term of three score years and ten, would certainly have fulfilled all the sanguine expectations of his attached and admiring friends. But we may say, and do say, that he was constantly confirming these expectations and making progress in their fulfilment; that he set in motion an influence which will long be felt and cherished by his parishioners and particular friends; that he gave an example, in many things, which we ought to imitate as well as to remember; that he did not live and die and give no sign or token; and that among the many things which he attained and exemplified the "one thing needful" was not rejected or forgotten, but sought, chosen and made his own. D. D.

NOTICES OF RECENT PUBLICATIONS.

THE SCHOOL AND THE SCHOOLMASTER. *A Manual for the Use of Teachers, Employers, Trustees, Inspectors, &c. &c. of Common Schools. In two Parts. Part I. By Alonzo Potter, D. D. of New York. Part II. By George B. Emerson, A. M. of Massachusetts.* New York: Harper & Brothers. 1842. pp. 538, 12mo.

THERE is good reason to rejoice that this book is destined to a wide circulation; that it is to have a place, as we learn, through the generosity of two of our citizens,* in every school district and within the reach of every reader in both of the States in which its two authors reside. A teacher of considerable experience expressed to us lately his conviction, that the whole present system of education must soon undergo a revolution,—a revolution that may be gradual or sudden, but at any rate thorough. That there is a pressing need for some essential reforms seems to be fully admitted in this volume. False ideas of knowledge, of the modes of gaining it, and the motives for mastering it, and the uses that require it, are clearly exposed; as are also the deficiencies and positive errors of the existing Common School arrangements. At the same time and within the same limits a vast effort is here contributed towards a sure, healthful, permanent improvement. The views are broad, liberal, inviting, generous. They are manly and encouraging; they are enlightened and pure; they are marked by no technicality and no pedantry. A tone of high moral feeling, a spirit of holiness, pervades them. They are more than philosophical—though in a remarkable degree they have this character—they are religious. Indeed they are the one by being the other. They are Christian.

The First Part treats cursorily of the history of Common Schools in America from their establishment by law in Massachusetts in 1647; of their nature and objects and exposures; and of certain points in which they might with great advantage become indebted

* Hon. James Wadsworth of Geneseo, N. Y. and Martin Brimmer, Esq. of Boston.

to the example of institutions abroad. The employment of transient instructors is deprecated as an extreme evil, and is brought into contrast with the more durable condition of things in Prussia. Private schools are discouraged as inconsistent with large, equal, and mutual sympathies. The obviously mechanical and artificial character of the Monitorial or Lancasterian method, so recently and so strangely popular, is fairly exhibited. The Fächer System, — which, by the way, we have often thought might be well applied a little more extensively than it is, in our Theological education— is shewn to be productive of excellent results in the comparatively rare instances where it is practicable. One of the best portions of the treatise is a discussion of the incitements that are brought to bear upon the scholar to urge on his progress; and of the true, just, exalted ends for which all educational exertions should be expended. We are continually teaching the pupil to make low estimates; to regard power, station, wealth, what is called "success in life," as the chief advantage of wisdom, and the spring of the learner's efforts. We are not apt enough, like the Chinese, to inculcate duties rather than rights, and the learning that exalts and dignifies the character rather than that which adds to the estate or increases the emoluments of office.

Of the Second Part it is perhaps sufficient to say, that it brings another proof that he who wrote it is worthy of that noblest praise spoken of him daily by our firesides in the voices of those whose minds he has guided and strengthened and enriched,—that he is not only an exemplification of what the teacher may become, but also that he is 'a good man.' He dwells in these pages, eloquently, upon the true teacher's qualities—showing Guizot's eulogium to be no exaggeration; with a scholar's enthusiasm, upon his studies, and themes of thought, and the advantages of his life; with reverence and seriousness, upon his duties—to himself, his pupils, his fellow-teachers and the community; with the intimate familiarity of a long and profound and enlightened experience, upon the principles, the organization, the instruction, and the discipline, of "the school." We can but give the titles of the paragraphs of two chapters. In "moral qualities," the teacher who is fit for his office is described as patient, hopeful, cheerful, unsuspicious, frank, kind, forgiving, just, a lover of children, a lover of his office, a lover of order, a mas-

ter of his passions, conscientious and firm. In examining "the motives to be appealed to in government," the writer discards those too common motives,—the fear of pain, the fear of shame, and the emulous desire of out-stripping others. He recommends and enforces the love of the approbation of friends and teachers, the love of knowledge and the pleasure of exercising the faculties, the love of truth, the desire of advancement, the desire of preparing for the business and duties of life, the generous affections, and the sentiment of duty, with reverence for the laws of God.—Extended illustrations are given, besides, of the modes of instructing in different departments, and a dissertation is annexed on the location and construction of school-buildings.

On the whole the volume is note-worthy. It advocates an entire human culture; a culture especially of what has been too universally and too shamefully overlooked, of the manners, of the taste, of veneration, of the simple love of the natural and the beautiful; and thus, as well as in other ways, a culture of virtue. It looks to an education that extends forward into man's relations with the State, with the Church, with society, as well as with nature; an education that "respects each one's individuality," and yet seeks the brotherhood and the common education of all. There may be particular faults,—and such we are inclined to regard the preference given in the first essay to large over small schools, thirty being considered a too small number,—but these faults, as indeed our experience makes us hesitate to call them, are overshadowed and outweighed immeasurably by singular and sterling excellences. It is well that in this standard work, as likewise in the *Theory of Teaching* and the Reports and Addresses of Mr. Mann, we have promise of a Literature of Education corresponding to the interest and the endeavors which the cause has called forth.

THE CONFESSIONS OF ST. AUGUSTINE. Boston: E. P. Peabody. 1843. pp. 285, 12mo.

THIS is a singular book. As the production of a remarkable mind, and a relic of Christian antiquity, it is valuable, and is now for the first time, we believe, put within the reach of all readers,

in a comely as well as cheap form. Its devotional character will have a peculiar interest for many, and may repay the curiosity of all. For ourselves we must say it has disappointed us, both as an intellectual and a spiritual manifestation. We cannot profess any high respect for St. Augustine, as a writer or a man. With strong traits of mind, and decided action on other minds, he had great weaknesses, and for a long period gross vices. These vices he draws out in all their pollution in the "Confessions" before us, taking singular pains, not only to own, but to specify and describe them. They do not fill a large part of the volume, but they make a prominent feature, and we could wish they had been recorded for his own eye only, or uttered upon the silent air of the closet. Still it may be said of those who read them—"To the pure, all things are pure;" and though this can never justify all publications, any more than all actions, it has its application here. Besides, the larger part of the book is of a very different character. There is much in it of humility and of a high and holy aspiration, the outpouring of a penitent and devout soul. This translation is made out of two others; one very old, the other, "Pusey's translation, lately published in England, making the first volume of the *Library of the Fathers.*"

THE WILL AND THE AFFECTIONS. *A Sermon prepared for the Ordination of Mr. Richard Pike, over the Third Religious Society in Dorchester, Mass. February* 8, 1843. *By Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H.* Published by request of the Society. Boston: 1843. pp. 48, 8vo.

IN our notice of the ordination at Dorchester we mentioned that the severity of the weather, occasioning obstructions on the Eastern railroad, prevented the gentlemen from New Hampshire and Maine who were expected to take a part in the services from arriving in season. The pamphlet before us contains the Sermon and the Charge, which were "prepared," but for the reason just given were not delivered on this occasion, with the Right Hand of Fellowship and the Address to the Society, which were delivered by the gentlemen to whom they had been assigned.—The Charge,

by Rev. Jason Whitman of Portland, abounds in sound and weighty counsel. Confining himself "to three distinct topics—the pulpit services, the pastoral labors, and the Christian character" of the future minister, he speaks on these points with the plainness of truth and the wisdom of experience. In regard both to "what and how you shall preach," he says, "my answer is one and the same,—seek to become so absorbed in the truths of the Christian religion, and in the spiritual interests of your flock, as to forget yourself." Pastoral visits, he thinks, should be *religious* visits, in which it should be the minister's "principal object to become intimately acquainted with the state of feeling among his parishioners upon the subject of religion," and this acquaintance he must gain by himself introducing the subject, and often by "direct interrogatories in regard to their particular interest and peculiar feelings." In personal character the minister should "most earnestly seek to become, in all respects, what he exhorts his hearers to become."—In the Right Hand of Fellowship Rev. Mr. Angier alludes to the labors and trials, but enlarges more on the privileges and rewards, of the ministry.—In the Address to the Society Rev. Mr. Cunningham "guards them against an impression, as if the whole responsibility in this relation were to rest upon the minister," cautions them "in other respects from expecting *all* from their minister," and urges them, as of the first importance, that they "become acquainted with him," not only by familiar intercourse, but by "personal, and especially religious cultivation and development."

The Sermon we have read more than once, with care, that we might not mistake its meaning. We may not correctly apprehend the doctrine which Mr. Peabody labors to expound, for it seems to us that in some parts the discourse lacks either clearness or consistency. As we understand his "philosophy of the human will," we cannot adopt it as sound in fact, or free from objection in its practical bearings. He insists upon a "native infirmity of the will," which it is the office of religion to remedy. It is defined as "a suspension of the power of right volition;" and if by this were meant nothing more than a delay in choosing duty or a loss of moral power induced by negligence or transgression, we might accept what even then however we should not deem the best form of statement. But Mr. Peabody speaks of something original in our

constitution, an inherent, not an accidental or acquired infirmity; "in man's unregenerate state his will is lame." "The unlimited freedom of the human will" he accounts a false and pernicious doctrine, as on the other hand he condemns the error of asserting "man's utter moral inability." The former he considers the vice of Arminian theology, which he treats with little respect. Still he admits a freedom of the human will, which "lies far behind his separate volitions," and consists in "making choice among the various classes of motives;" which "choice however is seldom, perhaps never made at the moment of final volition," but in "the least active," or most meditative "seasons of our lives." The remedy for the defect which he discovers in our wills is love, since "we are free in our choice of motives," and "motive is but another name for love," and "it is our love that is free." We will not pronounce either of these two last statements "paradoxical," but we cannot but call in question their accuracy as exhibitions of ethical truth. Mr. Peabody then proceeds to show how Christianity meets the great want of man, as it makes use of the law, that "the affections" (*alone*, if we understand the argument in this part,) "govern the will." "The peculiar sway of the Gospel is over the affections." "What we need, to strengthen our infirm wills, is a constraining love of our Saviour and our Father," which is produced by the exhibitions given of God and Jesus in the New Testament. "The awakening and the cultivation of the religious affections" should therefore be "the first and chief aim to be had in view in preaching the Gospel."

In all this, as set forth in the discourse before us, there is so much which is true and excellent, that we are reluctant to express our disagreement with much which our friend has advanced. We have not space sufficient for a discussion of any one of the points brought into notice, and we can only specify the two principal mistakes, as it seems to us, into which Mr. Peabody has fallen. We deny, in the first place, the existence of any such infirmity as he attributes to the will, and we affirm that consciousness does not support his view. In the very instance which he cites, of one who said that it was "not in his power to resist temptation," we believe that the man meant only to speak strongly, not with literal truth, and that in his soul he felt that he had power and ought to exer-

cise it. We believe the preaching of repentance and obedience must begin with an appeal to the hearer's conviction that he can say, 'I will,' and by that voluntary decision enter upon a new or a better life. Our second great objection to Mr. Peabody's view of the subject treated in this discourse is, that he bestows, or seems to bestow, on the affections exclusively the office of guiding and determining the will. The affections are of high, perhaps of primary importance in this connexion, but there are other influences which address the will and induce a man to decide on his future course, which ought not to be overlooked nor undervalued. Surely Mr. Peabody would not say that "law and its sanctions" have no agency in bringing men to duty and to God; yet this appears to be a fair conclusion from the manner in which he has spoken of the law on the one hand and the love of Jesus on the other, in his elucidation of his text, "I can do all things through Christ which strengtheneth me."

Good Works. *A Sermon, preached at Lancaster, Sunday, Feb. 5, 1843. By Edmund H. Sears, Minister of the First Congregational Society in Lancaster.* Boston. 1843. pp. 18, 12mo.

Though delivered in the common course of pulpit instruction, this is by no means a common sermon. We have read it with much more than usual satisfaction, and cannot but congratulate the people who have a teacher capable of expressing sound thought with so much vigour of language. In a note we are informed, that it "is the last of a series of sermons upon the three essentials to human salvation—faith, charity, and works." Having previously spoken of the faith which is needed "to enlighten," and the love, "to warm," the preacher passes now to consider the "works, morals, righteousness, made equally essential not only to constitute a perfect man, but to qualify a moral and responsible being in any respect to receive the favour of his Creator." By citations from the teachings of the New Testament he aims, first, "to place this third great department of religion under the broad sanction and authority of revelation;" and then proceeds to show that "it certainly is *not* true, that the doctrines of the New Testament on this

subject are widely felt and acknowledged in society." With certain exceptions, "it cannot be said that works form a part of the *religion* of the people." "There is no widely received theology that makes them necessary as a logical deduction from its central doctrines—* * * entering as fully into a plan of human salvation as religious faith and experience." Even in our own denomination "we have not regarded them sufficiently *as* our religion; they are what religion *requires*, as we say; not those things in which religion consists, and in which alone its spirit ever dwells." The religion of the times, "the practical Christianity of this nineteenth century," is examined. "The religion of the times sits in the sanctuary and the cloister, mumbling her mysteries and reading over her 'articles,' breathing her sighs and groans in conference meetings and vestries; while wickedness stalks the streets, and politics is a game where men scramble for spoils, and business a conflict between sharp-eyed avarice and credulity and ignorance, which become her victims." "It were worthy the pencil of the great Dramatist, to describe the beginning, the middle, and the end of what is called a *bargain;* such a bargain as a man may drive and have the world call him honest; honest indeed as seen in the light of all the Christianity that is generally acknowledged." "I have heard persons lament the divisions of the Church, and controversies about doctrines of no importance; but I have often thought that the polemics of the religion of Mammon would make up a more pitiable chapter in the voluminous history of human selfishness." Again, "it is demanded of religion in her own appropriate place, that she discourse more of things that relate to another world than to the realities of this." "Such is the religion of society. * * * I do not wonder that strong and earnest men who cannot read the meaning and tendencies of God's providence discuss the expediency of the church, the ministry, and the Sabbath. What wonder, when there are vast provinces of practical sin, on which their light is never turned in its full and awful blaze; when the church clamours loudest about heresies, while cupidity becomes hoary under the shelter of her wings; when avarice goes up from the wharves, the farms, and the work-shops of the land, to enjoy in her courts the raptures of devotion; when scandal comes from her private errands, to tell her religious experience in social assem-

blies." "We want a religion that shall follow us wherever we go, and lay her gentle and constraining hand upon us, and lead us in right paths; * * * which shall go into the wide world, and take the disjointed members of society, put them together aright, and make them once more the very body of Christ; * * * a religion neither of the head alone, nor of the heart alone, nor of the hand alone, but of all together harmonized in one." "From Him who is Love and Truth and Power descendeth this religion to the children of men." "God grant that the day may hasten apace, and that a Christianity, which shall cover all the pursuits and interests of human life, shall reach the place of trade and labor, of study and amusement; shall make her presence felt at the polls, in the halls of legislation, and the homes of men, and rest upon the whole length and breadth of the land like a mantle woven of the sunbeams of heaven."

We have given in Mr. Sears's own words the train of thought which is carried through the Sermon. As a picture of much of the religion of the times, we are forced to believe that his description is correct. "There are multitudes of every name," as he acknowledges, "who see clearly the connexion of Christianity with affairs;" but the tendencies are from, rather than towards, practical, equal, thorough goodness, which, while it fills the heart, encloses and pervades the life; and we are glad that such pertinent and forcible words as are here given have been spoken and published.

A Discourse *on Moral Honesty. By Addison Brown. Brattleboro', February* 12, 1843. Published by request. Brattleboro'. pp. 12, 12mo.

This is a plain and useful discourse, which, as it has been republished in one of our religious journals, most of our readers have probably seen. Mr. Brown "proposes to speak of moral honesty; to define what it is; to show its necessity as a part of true religion, and its importance to the welfare of society." True religion, or the Christian character, is composed of two elements —piety and morality, "referred to in the text (1 Tim. ii, 2) under

the names *godliness* and *honesty*." "Morality includes honesty." After describing this virtue, which "descends into the inward man" as well as belongs to his outward actions, Mr. Brown shows, that it "is essential to the acceptable worship of God," that it "is indispensable to the Christian character," alike in its conscious reality, and for the impression it may make on others, and that "it lies at the very foundation of society." The sermon is suited to do good in these "trying times for us all in regard to pecuniary matters."

THE WORKS OF WILLIAM E. CHANNING, D. D. *First complete American Edition, with an Introduction. Vol. VI.* Boston: J. Munroe & Co. 1843. pp. 420, 12mo.

THIS volume is an addition to the collection of Dr. Channing's writings which was published in this country a year or two ago, after the Glasgow edition, and contains the works which appeared subsequently, viz., the tract on Emancipation; the Discourse on Rev. Dr. Tuckerman; the Address delivered before the Mercantile Library Company of Philadelphia; the Discourse on the Church; both Parts of the "Duty of the Free States;" and the Address delivered at Lenox. It is printed in the same clear and elegant style as the other volumes, and together with them is now furnished at a price which brings it within reach of most purchasers of books.

REFLECTIONS IN RETIREMENT. *By Author of "Pious Thoughts." Second Ed.* Boston: S. G. Simpkins. 1843. pp. 120, 18mo.

THIS little work is from the pen of one who has been confined by illness for twelve years, during which her thoughts have been turned upon the ways and will of God. The first edition was published some years since, but in the present some new matter has been substituted for a part of the former volume. It now contains reflections, prayers, and hymns, such as might be suggested to a Christian sufferer looking out upon nature and the world from her sick chamber. Many a reader may find here familiar, but profitable instruction.

INTELLIGENCE.

DEDICATION AT ROCHESTER, N. Y.—On Thursday, March 9, 1843, the house of worship erected during the last six months by the Unitarians of Rochester, with the assistance of their brethren at the East, was dedicated to the service of Almighty God. The order of exercises was as follows:—Anthem, by the choir; Introductory Prayer, by Rev. Mr. Storer of Syracuse; Selections from Scripture, by Mr. Rufus Ellis, the officiating pastor of the Society; Prayer of Dedication, by Rev. Mr. Hosmer of Buffalo; Hymn of Dedication; Sermon of Dedication, by Rev. Mr. Storer; Concluding Prayer, by Mr. Ellis; Hymn; Benediction.

Mr. Storer took his text from Psalm xciii. 5: "Holiness becometh thine house." We have come together, he said, for the first time in this house of worship; it is proper therefore that we should say to what object we intend to devote it. And what better declaration can be made than is suggested by our text? We devote this house to "holiness"—the better establishment of *holiness*. But this statement is general. The piety which seems desirable to one does not recommend itself to another. It may be asked, what character we hope to give to our worship and service? The reply is,—generally again—they ought to be *intelligent* and *fervent*. Now to be intelligent worshippers and servants of the Most High God, we must have learned something about his *nature*, his *character*, and the *offerings* which are acceptable in his sight. We have inquired accordingly, and we find that He is *One*—simply, and without equivocation of any sort, One,—thus teach nature, the soul, and Scripture; that he is not, in any sense, imperfect,—even in the respect of a conflict of his glorious attributes—he is Justice, he is also Mercy; that he does not require arbitrary sacrifices, but delights in the obedience of his children, and is pleased when they maintain good works. Thus far, as we believe, the field has been explored. But we would know more, and to this end we must have liberty—freedom from creeds—liberty to obey God, as manifested in his word. Mr. Storer developed very concisely, yet fully, the argument for the divine Unity, in its various branches, and contrasted the human doctrine of the Saviour's deity with the Scriptural doctrine of Christ the Mediator. In passing he took occasion to notice, in a dispassionate manner, the prevailing views upon the different topics discussed. But worship and service must be fervent,—and what is best fitted to promote fervor? The agent appointed of God is the truth. Men are irreligious and immoral, because they do not know the truth that makes us free. Mr. Storer closed with an ad-

dress to the congregation, adapted to encourage them to a faithful performance of their duty during that day of small things, which now, as they trust, is fast drawing to a close.

The prospects of the Society in Rochester are now very flattering. In times past two unsuccessful attempts have been made to secure permanent religious services for Unitarians in that city. These failures were in neither instance attributable to any want of exertion on the part of the society. Now, there can be hardly any doubt that a firm foothold has been secured for Liberal Christianity. Thanks to the kind assistance of their friends at the East, the Unitarians in Rochester have been enabled to erect a building beautiful though plain, and even in a community where the prevailing faith has a deep and stronghold may look forward with confidence to the day when this building will be filled with worshippers. The house on the day of dedication was well filled, and the audience manifested a deep interest in the services. In the evening Rev. Mr. Hosmer preached to a respectable congregation, from the text, "If thou wouldest enter into life, keep the commandments." On the Sunday following the ordinances of Baptism and the Lord's Supper were administered.

The house is of brick. The internal arrangements and finish have been much admired. It is provided with a singing gallery, and contains comfortable seats for from 450 to 500 persons. Thirty-six "slips" have already been sold or rented, and many more will without doubt soon be taken. The whole number is sixty-eight.

The 9th of March was a happy day for the Unitarians of Rochester; and they had only to regret, that on account of the obstruction of the railroad their friends in Buffalo, who were deeply interested in the occasion, were unable to be with them.

Society for the Promotion of Theological Education.—The annual meeting of this Society was held on Thursday, March 16, 1843, at which time the following officers were chosen, viz. Hon. Leverett Saltonstall, *President*; Rev. Alexander Young, *Secretary*; George B. Emerson, Esq. *Treasurer*; Samuel May, Esq., Hon. James Savage, Rev. Francis Parkman, D. D., Rev. F. W. P. Greenwood, D. D., Rev. Ezra S. Gannett, Rev. George Putnam, *Directors*. Hon. James Savage and Samuel May, Esq. were chosen a Committee to confer with the Committees to be raised by the Evangelical Missionary Society, the American Unitarian Association, and the contributors to a certain fund raised for Domestic Missions and other purposes, and to co-operate with them in the appropriation of the same.

MISSIONARY COMMITTEE.—The Committee of Eighty, who were appointed to collect subscriptions for missionary and other purposes, held a meeting at the Berry Street Vestry on Wednesday, March 22, 1843. Mr. Fairbanks, chairman of the sub-committee, reported that the amount already received exceeded $3150; viz. from the Purchase Street congregation in Boston, $860,78; from the Federal Street congation in Boston, $1172; from the congregation worshipping in Amory Hall, Boston, $331; from the New South congregation in Boston, $700; from the congregation in Keene, N. H., $48,18; from two individuals,—one $25, the other $20. The incidental expenses—for printing Reports, preaching in behalf of the contemplated objects by Rev. Mr. Eliot, holding public meetings, &c., had amounted to nearly $250. The Committee then proceeded to elect three persons who, together with those appointed by the Executive Committees of the American Unitarian Association, the Evangelical Missionary Society, and the Society for promoting Theological Education, should constitute the *Executive Board*, whose duty it is "to distribute or expend annually the sums collected" by the large Committee. Messrs. Stephen Fairbanks, Henry B. Rogers, and Nathaniel H. Emmons were chosen. On the part of the American Unitarian Association, previously, Rev. Charles Briggs and Rev. George E. Ellis had been appointed; on the part of the Evangelical Missionary Society, Rev. Chandler Robbins and Mr. Nathaniel Thayer; on the part of the Society for the Promotion of Theological Education, Samuel May Esq. and Hon. James Savage.

The Executive Board thus constituted met on Monday, March 27, and proceeded to organize themselves by the choice of Hon. Stephen Fairbanks as Chairman, and Mr. N. H. Emmons as Secretary. After which they voted to distribute, of the money then in their hands, the following sums, viz., to the Evangelical Missionary Society $600; to the Society for the Promotion of Theological Education $600; to the American Unitarian Association $1472. The balance was, by the terms of subscription, specifically appropriated.

It is hoped that other congregations will make their subscriptions soon, and transmit them to the Chairman of the Committee. It will be seen that nearly a third part of the contemplated amount of annual subscription has been raised in five congregations, only one of which is out of Boston. If our other congregations should contribute with the same liberality, the whole sum which was proposed at the commencement of the enterprise will be easily collected. Of the amount already received, a small part fell under the head of donations, a considerable portion appeared as a subscription for one year, and the residue was in the form of an annual subscription for five years, which, we hope, will be the form that future subscriptions will take.

CLERICAL INTELLIGENCE.—Under this title, we hope to bring together information, some part of which at least shall be new to our readers.

A member of the Board of Trustees of the "Church of the Messiah" in New York, writing to his friend in this city at a recent date, says, "I received a letter from Dr. DEWEY, a few days ago, highly encouraging. He writes that his health is greatly improved, and gives encouragement of returning to resume his full duties by the first of September next."—Rev. Mr. HUNTINGTON of Boston received an invitation to become colleague pastor with Dr. Dewey, but after due consideration declined it, deeming it rather his duty to remain with the Society over which he had been recently ordained. This Society has gained a large increase of members since Mr. Huntington's settlement, and is in a sound and prosperous condition.—Rev. Mr. MUZZEY of Cambridgeport has been compelled, by the loss of health occasioned by the variety and intensity of his occupations, to ask leave of absence from his people for a few months, and is now on his way to Europe, where he expects to spend the summer and autumn.—Rev. Dr. GREENWOOD of this city, who has for months been unable even to attend public worship, can still only leave his house to ride, but is less feeble than at the commencement of the winter. The King's Chapel congregation contemplate settling a colleague with Dr. Greenwood.—Rev. Dr. WARE Jr., who has been residing at Framingham since his removal from Cambridge, though better than when he resigned his professorship, is still unable to resume any active duties of a professional kind.—Rev. Mr. PIERPONT of Boston, the questions in controversy between whom and the Proprietors of the Hollis Street meeting-house were two years ago submitted to an Ecclesiastical Council, has instituted a suit in law against the said Proprietors for the recovery of salary due to him since the date of their vote to raise no money for this purpose. The suit was entered the last November, and will come on for trial before the Supreme Court in due course of business, either this spring, or at the next October term.—Rev. Mr. SHACKFORD of South Boston, on account of ill health, has requested his people to relieve him by the choice of a successor.—Rev. Mr. SIMMONS of Waltham has asked a dismission from his Society, that he may take a year of rest from the duties to which he has confined himself since his settlement.—Rev. Mr. JONES of Brighton has asked and received a dismission from his people.—As also Rev. Mr. LORD of Southboro'.—Mr. Rufus ELLIS of Rochester, N. Y. accepted, some time since, the invitation of the Unitarian Church and Society in Northampton to become their minister, at the close of the engagement which he made with the people at Rochester, to remain with them one year.—Rev. Mr. GANNETT of Cambridge has accepted a similar invitation from the Congregational Society at South Natick, and commences his

ministry among them with the present month.—Mr. J. C. NICHOLS has accepted an invitation to settle at Saco, Me; Mr. C. R. POPE, a like invitation from Kingston; and Mr. J. F. W. WARE, from Fall River. These three gentlemen belonged to the class which graduated from the Theological School at Cambridge last July, seven of which class have now been invited to take charge of congregations.—Rev. Mr. ALLEN of Bolton has requested his people to hear candidates with a view to the settlement of a colleague, and they have acceded to his request. —Rev. Warren BURTON, who has been lecturing the past winter on Education, has fixed his residence at Salem, where he has made arrangements for opening a private school for young ladies; he does not, however, intend to relinquish preaching.—Rev. H. F. EDES, late of Nantucket, has made arrangements for a school of a similar character at Plymouth, without meaning however to quit his profession.—Rev. W. H. CHANNING, formerly of Cincinnati, has commenced the formation of a Free Church in Brooklyn, N. Y., and another in the city of New York.—Rev. Mr. BROOKS of Newport R. I. has been preaching, since the 1st of January, to the Unitarian Society in Mobile, Ala., while his pulpit is supplied by Rev. Mr. SILSBEE, who lately resigned the charge of the congregation at Walpole, N. H.—Rev. Mr. MOTTE of Boston went to Savannah, Geo. a few weeks since, in compliance with a vote of the Committee of the American Unitarian Association founded on a request from the Unitarian Society at Savannah that they would send them a minister, but upon his arrival he was informed that on account of suspicions which were entertained respecting his connexion with the *subject* of Abolitionism it was deemed best that he should not preach to them, and he was unceremoniously allowed to return home at the expense of the Association whose officers had, as they supposed, made the best possible provision for the supply of the Savannah pulpit. We have never known a more pregnant example of the jealousy—as injurious to themselves as unjust to others—with which the people of the Southern States guard their "peculiar institutions." Mr. Dexter CLAPP, who left the Theological School last summer, has since gone to fill the vacancy at Savannah.

It appears that the congregations in South Boston, Waltham, Brighton, Southboro', Rochester, N. Y., Bolton, Nantucket, and Walpole, N. H. are, or will soon be, desirous to hear candidates for settlement. Watertown is also vacant, in consequence of Dr. Francis's removal to Cambridge; Taunton, from Mr. Bigelow's resignation and subsequent installation at Danvers; Nashua, N. H., from Mr. Osgood's removal to Providence, R. I.; Deerfield, where a successor has not yet been obtained to the late Mr. Parkhurst; Jamaica Plain, (Roxbury,) where Dr. Gray in this month closes a half-century since his ordination, and

wishes to relinquish the duties which he resumed after the death of Mr. Whitney; Lynn, in consequence of the death of Mr. Swett; Groton, from the more recent death of Mr. Wells, of whom we hope to take the notice which was due to his modest but singular excellence, in our next number; Lexington, and East Lexington, where the difficulties created by a ministerial fund, given to the old society when the whole town constituted but one parish, have prevented and may yet longer delay the establishment of a permanent ministry in either place; and other congregations, which might be mentioned, but which we omit because they are not at present in a state to support the ministry without assistance from abroad. Of this latter description there are many congregations, both in New England, and in other States, particularly at the West.

Agricultural Mission.—In a Note appended to an Address delivered by Rev. Henry Colman before an Agricultural Society in Rochester, N. Y., we find the following announcement, which will be interesting to many of our readers. Mr. Colman has resided in Rochester the last year, and had charge of an Agricultural paper published in that place. He intends to embark for Europe, as we understand, on the 6th inst., and subscriptions for his Reports may meanwhile be entered with Messrs. Little & Brown of this city.

"Several gentlemen, interested in the advancement of Agricultural science and improvement and of Rural education, have proposed to Mr. Henry Colman, late Commissioner of Agricultural Survey of Massachusetts, to visit Europe for these objects. The plan is for him to spend a year in England in the examination of the Husbandry and Rural Economy of that country, and a year on the Continent in the examination of French, Flemish, Swiss and German Husbandry, and especially the Agricultural or Manual Labor Schools and the Experimental Farms. It is thought that such an examination, as yet never undertaken by an American, might, if well conducted, essentially conduce to the advancement of agricultural knowledge and improvement in this country; and especially serve the cause of rural and practical education, which is now exciting great interest throughout the United States. The general plan of the Survey will conform to Mr. Colman's Survey of the Agriculture of Massachusetts.

It is proposed to publish his reports in successive numbers. The first number is expected to appear by the first of January, 1844, and sooner if practicable. The rest of the numbers will follow in convenient succession at intervals of two or three months. The whole work will be comprised in eight, or at most ten, numbers of at least 100 pages each, handsomely printed in octavo form, stitched and covered, and embellished with necessary and useful drawings and engravings, title pages and index. The cost will be 50 cents each number to subscribers. Gentlemen who subscribe are understood as subscribing for the whole work."

LADY HEWLEY'S CHARITY.—This bequest, in the management or benefits of which, after a long course of litigation in successive Courts, the English Unitarians were declared to be disqualified from having any participation, (*Miscellany* vii. 241—244) has already become a source of contention between other parties. The persons who laboured so hard to get the fund out of Unitarian hands are not likely to retain it, exclusively at least, in their own. The Independents claimed the property as theirs, and supposed they had received a decree in their favor; but it seems that the decision of the Vice-Chancellor and Chancellor, affirmed by the House of Lords, went no farther than to determine who were not—not who were—the proper guardians or beneficiaries of the Trust. "The relators," or prosecutors, in the original case, "were proceeding to nominate new trustees out of their own body, when certain individuals representing themselves to be ministers of the Presbytery of the northwest of England, and another class of persons purporting to represent the orthodox Presbyterian Dissenters in the north of England, presented two petitions to Lord Cottenham, praying that they might be permitted to go in before the Master, and watch the proceedings and propose a scheme, and submit the names of persons to fill the office of trustees." The order was granted, and hence arose the suit which has been brought in the Vice-Chancellor's Court, before Sir L. Shadwell, and which we find thus described.

"The administration of the extensive charity known as "Lady Hewley's Charity," has again become the subject of a grave and important argument, in which the whole historical and sectarian controversy involved in the merits of the case appears likely to be again debated between members of the Kirk of Scotland, the Secession Church, and the Independent Protestant Dissenters of England, who severally claim to be entitled to the administration of the charity and to participate in its benefits. It has been determined by the highest authority that under the term, "godly preachers of Christ's holy Gospel," the Unitarian is entirely excluded from any share in the charity: the Master has now reported to the Court that the administration of the charity should be committed to seven trustees, two of whom should be selected from members of the Kirk of Scotland, two from the Secession Church, and the other three from the body of Independent English Dissenters; and the question now raised upon three petitions virtually is, whether so large a share in the government of the charity should be given to individuals subject to a foreign church, who might, by uniting their power over the administration of the charity, obtain a majority in the trusteeship, and effect an absolute transfer of the whole benefit of the charity to Scotland."

The counsel on behalf of the Independent Dissenters showed,

"From the evidence of Dr. Mattheson, given in 1836, what were the comparative numbers of the parties now contending for a participation in the benefits of the charity. From this evidence it appeared that the body of Independent Protestant English Dissenting minis-

ters, on whose behalf the information was filed, in the northern district, over which the benefits of the charity extended, was upwards of 3000 in number, while the individuals in the same district who were ministers of the Kirk of Scotland were 59, and those belonging to the Secession Church only 40."

On the other hand it was claimed, that "the accidental predominance of numbers" had nothing to do with the question; and that neither had "the Seceders who had petitioned any connexion except in unity of faith with the United Secession Church of Scotland," nor were "the orthodox Presbyterian Dissenters who had also petitioned any farther identified or connected with the Establishment of Scotland than holding a communion of faith and general system of church government with her, but deriving no emolument from, and subject to none of her control."

Our readers would feel little interest, though they might find entertainment, in the arguments of the several parties. The Court deferred a decision till after a more careful examination of the merits of the case.

IRISH UNITARIANS.—In a late number (*Miscellany* viii. 128) we noticed the decision of the Irish Court of Chancery, excluding Unitarians of the South of Ireland from the benefit of certain trust funds which they had enjoyed for many years. From a paragraph in the *Bible Christian* it appears that similar proceedings have been productive of like results in the North of Ireland, in depriving Unitarians of church property which they had held for a long period. We admire the spirit which the members of the deprived congregation manifested, in the erection of another house of worship in a single week.

"In consequence of the recent decision of the Court of Exchequer, the congregation occupying the Killinchy Presbyterian meeting-house for nearly one hundred and fifty years, have been compelled to quit it, and to construct a temporary wooden building for their accommodation, until they can procure means of erecting a suitable edifice. This place of worship was opened on Sunday, 29th January, and a most eloquent and impressive sermon was preached on the occasion by the Rev. Dr. Montgomery. The collection, which was made to defray the expense incurred in the formation of the new structure, amounted to upwards of seventy pounds. A great many gentlemen were present—among whom were many Orthodox Presbyterians and Roman Catholics—from Belfast, and the towns in the neighborhood of Killinchy. A number of the respectable Unitarian farmers residing in the district entertained, at dinner-parties, many of the strangers who had come from a distance. The building, which is capable of accommodating seven hundred persons, was erected in one week; a fact which is attributable to the enthusiastic exertions of the congregation. Several donations were received from members of the established and other churches, who were unable to attend."

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THE RESURRECTION.

"THERE ARE BODIES CELESTIAL."

Our faith in immortality will be clear and satisfactory, or uncertain and vague, according to the view we have of the spiritual world. Faith sometimes has almost the assurance of vision; it is when the objects and images of the future life stand out with boldness and clearness of outline, when we not only believe in immortality, but know something of its modes of being and the laws of spiritual existence. The world to come lies before us "like a realm a-glow," and we live perpetually under the influences which come stealing over our souls from those blessed domains, filling the bosom with tranquillity and joy, giving peace to the dying man whose brow seems already to be fanned with the airs of Paradise. The Christian world, it may be feared, have as yet the grossest conceptions concerning the resurrection of the dead and the scenes of retribution that lie beyond. We are surprised to find in a work so popular as *The Great Teacher* the notion of a material resurrection insisted on, and the final judgment described in all the turgid language and false imagery which we supposed had ceased to act on the minds of reflecting men. It is of vast consequence that the common idea upon this subject be elevated and spiritualized, for gross conceptions of the nature of atonement, of

heaven and hell, of the laws of retribution, are intimately connected with degrading errors respecting the resurrection of the dead. Let me ask the reader's attention to the following inquiries.

In what is the spiritual state after death distinguished from the material state before death?

How and when are human beings changed from one state to the other?

Mere speculation on such questions as these would be of little avail. The subject presents itself simply as a matter of interpretation;—what is the spiritual philosophy set forth by the writers of the New Testament? The object of this article will be to educe their meaning by careful and fair exposition.

It must be obvious however that these questions, pertaining as they do rather to the philosophy of Christianity, than to Christianity as a system of morals, are not to be solved from the New Testament records with the directness which belongs to questions of practical duty or general doctrine. They may be answered nevertheless not less surely, but by a more extended comparison of Scripture with Scripture. The *general* doctrine of the resurrection of the dead is taught directly and explicitly, and we have only to quote chapter and verse in order to prove it; but *how* the dead are raised, is a question of spiritual philosophy and requires a careful collation of texts. The general doctrine of a future judgment appears in the whole current of Scripture testimony; but how the laws of retribution are to operate, is a question which brings us into a higher region of inquiry. Here we must search the whole Scripture in connexion, and reason must have a freer range.

There are only three possible conceptions of the future state; only three possible theories which can be applied to it. The first is that of materialism, and is maintained in common by Orthodox writers and by Unitarians of the Priestleyan school. At some future crisis which shall determine the destinies of the human race the bodies of all mankind—according to this theory—will be raised from their literal graves. As described in Orthodox creeds this material resurrection is preceded by the outward coming of the Son of Man, and followed by the conflagration of the world and *the destruction* of the wicked in everlasting fire.

Waiving all objections to this theory on the score of reason and philosophy, we ask simply, is it taught in the Bible? We say at once, it is not. We read here and there of a resurrection of the dead, but we never read of a resurrection of the *body*.* We say there is not a particle of evidence in support of doctrines which have been urged with so much terrific declamation upon the minds of men. There is a singular absence of any word to express the idea of a material resurrection in the texts which are usually quoted to prove it. Even the text in Daniel xii. 2 (which we think has no reference to this subject) says nothing of a resurrection of the body: nor does the Saviour in the celebrated passage, John v. 28, 29. In the absence of all such testimony we dismiss the theory for the present.

There are some who reject this theory of the future life as gross and sensual, but who nevertheless have nothing positive and substantial to substitute in its place. They deny the existence of an outward hell or a material heaven, and this is about all. True, they speak of a troubled conscience or a heaven of moral purity. But farther than this they have nothing to affirm; all is doubt and speculation. There will be *something* after death which is called retribution: but what will be its mode of existence, is a question which they answer only by saying it will *not* be material.

Of this theory of negations it is sufficient now to say, that it leaves nothing clear and definite in reference to the spiritual world. Futurity, if not a blank, is only a realm of shadow and twilight. All is dim and unsubstantial, as to the Heathen imagination were those ghostly regions of the dead where the shades of heroes wandered and flitted like shapes of air. Yea, more so. For talk as much as we may about conscience and love and reason, this theory can give them no impersonation, and they exist only *abstractedly* as general principles of spiritual being. Christianity is left without a Pneumatology. Faith cannot lay hold upon the life to come, for it has nothing to represent it. It has only a dim perception of disembodied feelings and ideas. Philosophize as we will, neither the heart nor the intellect can ever be satisfied with this. The imagination, interdict it as you may, will have something to rest upon,

* Our friend will pardon us for asking the reader to take this language in the sense required by the subsequent remarks. Ed. Misc.

unless the future be conceived of as void of all conscious being. Indeed I believe a cold skepticism as to all spiritual realities is the legitimate result to which this theory is constantly tending. One of three things we must do,—cease to think of the future life altogether, or suffer the imagination to run wild amidst the sensualities of an outward paradise, or rise to conceptions more bold and clear on the one hand and more pure and spiritual on the other.

It is quite easy for the mind to apprehend that matter is not the only species of body—that there are other kinds of substance than earthly substance, and a higher organization than the material. It is quite easy for the imagination to present to itself a world of realities more bright and substantial than this, yet not to be perceived by the bodily senses, any more than sound is to be heard by the touch or light perceived by the tongue. Nay, farther, we may conceive that this world of higher realities is in the very midst of this world of matter, and that the latter is but the garment and outshadowing of the former. Just as the blind man on receiving his sight is introduced without locomotion into a new world of beauty and glory, so we may have within us a faculty, though not yet opened and brought into exercise, which shall one day give a new realm of existence to our higher vision.

This is revelation. It is precisely what Paul labors through a whole chapter (1 Corinth. xv.) to enforce. "There are *bodies* celestial, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." As terrestrial bodies differ from each other, some excelling the rest in beauty and glory, so is there another *kind* of body more excellent than them all. God's energies are not exhausted in creating one kind of substance. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. * * * There is one glory of the sun, and another glory of the moon, and another glory of the stars." Then carry forward the analogy so as to include substances such as we have not yet known:—"so also is the resurrection of the dead. * * * It is sown a *natural* body; it is raised a *spiritual* body."

Paul labors from the 35th verse to the end of the chapter to establish this philosophy of the future life, and to prove a kind of *body belonging* to that life which cannot be asserted of this.

"There is (now) a natural body; there is (then) a spiritual body. And so it is written, the first Adam," that is, the man of this first stage of being, "was made a *physical* creature (ψυχὴν ζῶσαν;) the last Adam"—the man in the other stage of being—"a *living spirit*.* The first man, (the physical) is of the earth, earthly; the second man (the spiritual) is of heaven, heavenly."†

Nothing could be more apt and beautiful than the imagery which Paul selects to illustrate this doctrine. The seed contains within it the principle of the future flower; but the seed must die before the new organization rises from its ruins. So of man. The elements of the spiritual body are included in the material; and when the latter dies, those elements put forth into eternal foliage and blossom. Moreover the seed gives no adequate idea of that blade of exquisite texture and beauty that rises out of it. "Thou knowest not that body that is to be." So of the resurrection. "There are (now) bodies terrestrial; there are (then) bodies celestial: but the glory of the celestial is one, and the glory of the terrestrial is another." All this is in exquisite harmony with analogy. So far as we know, the first state of being contains all the elements of the future. There is no leaping from one state into another, but there is successive development from lower to higher. All is an outgrowth from the most interior life which puts out its lowest principles first, that serve their purpose and disappear; when the higher are seen flowering forth, no longer clogged or overlaid by the former. "First the blade, then the ear, after that the full corn in the ear." First the leaves, then the blossoms, then the fruit. So while the physical nature is in its strength and vigor or full maturity, the spiritual, though unseen, is budding for its final growth, that it may break from its old covering in higher perfection and glory. It is monstrous to suppose that death is to come as a shock to our being, breaking up its elements, that all may begin *de novo*. It comes to remove a former outgrowth that hath

* I know of no English substantive which gives the force of ψυχη as contrasted with πνευμα. The former evidently is intended to include the idea of both sensitive and spiritual existence.

† The word κυριος is regarded by critics as an interpolation. The connexion clearly shows it. Paul is not contrasting Adam with Christ, but the man here with the man hereafter.

served its purpose, that the most interior principle may come out into more glorious form. "Thou fool! that which thou sowest is not quickened except it die."

It is enough here to fix strongly upon the fact that the human faculties hereafter are to be *organized*, as well as here. *The state after death is one of body and substance.* We dismiss the notion of a realm of shadows and spectres. When we enter the other world, we shall stand on solid ground. We shall enter a region of realities more intense and vivid than those of the world that now is. This is the shadow, and that is the substance. The soul will act through an organization as well as now; and if clothed in a spiritual body, there must be a spiritual world adapted to it, just as there is a material world adapted to the material constitution. This flesh is but the foliage of an unseen life whose embryo powers are waiting for their birth. Death has but to close one set of senses and open another, and the spiritual world is already around us in all its boldness of outline and with all its giant realities.

Such is the distinction between the physical state before death and the spiritual state after. We will now take up the second inquiry. How and when are human beings changed from one to the other? This involves the question respecting an intermediate state. Is the resurrection of the dead *simultaneous*? and if so, what is the condition of the soul between death and the resurrection?

The idea of an intermediate state evidently arises from the supposed fact of a resurrection of the natural body, which we have seen to be imaginary. The doctrine of the Catholic, English, Lutheran and Calvinistic Churches is, that spirits exist disembodied between death and the final judgment; then these natural bodies will be revived and their several spirits will animate them anew. This doctrine, we see, falls to the ground at once before the reasoning of Paul, and is opposed to rational philosophy. Still perhaps the question may arise, when is the spiritual body received,—at death by each individual, or at the termination of some future indefinite period? We say at death. We deny that the doctrine of a simultaneous resurrection is taught any where in the New Testament.

It would exceed the limits of this article to examine all the passages that relate to this subject. We select the more important.

Mark xii. 26. The Sadduces, who denied the whole doctrine of resurrection, came to Christ with what they supposed to be an argument against it. Part of the reply of the Saviour is as follows: "As touching the dead, that they *do* rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob.' He is not the God of the dead, but of the living. Ye therefore do greatly err." Here it is abundantly clear, that the doctrine of the resurrection, as Christ meant to teach it, is proved by the fact that the three patriarchs named were living at the time of Moses, that is, long after their natural decease. Two things follow,—that their resurrection had already taken place, and that it was not of the material body.

Take next the passage which describes the transfiguration. We may suppose, as some have done, that it was an illusion, a trance of Peter, James and John. But this also must imply, either that the Saviour was also deceived, or that he was accessory to the deception of his disciples. He "took them apart into a mountain," as if with the foreknowledge that this wonderful event was to take place. They came down from the mountain filled with amazement, and he charges them to "tell the vision to no man" till after his own resurrection. Why this solemn importance attached to a mere hallucination? And why should Christ confirm his disciples in their delusion? Moreover if three of the Evangelists have reported fancies and day-dreams for real events, I would cut short all difficulties in the exposition of their meaning, for their words evidently would not be worth expounding. They could be no authority on such a subject as we are now discussing. But the true exposition seems to me obvious and rational. The transfiguration was not a manifestation to the senses. The minds of the disciples were evidently taken out of their natural state and their spiritual vision opened by a miracle of God. They witnessed before death that state of being which ordinarily is not revealed till afterwards. The old prophets appeared to them as they are "in the resurrection" —clothed in their spiritual forms and living and active agents of the Divine Will. The Saviour appeared to them as he existed in that sphere above or within the senses—in that glorified state which was only *environed* with flesh and mortality. He had announced

his approaching death, and they were to be witnesses of his crucifixion. Doubt and despondency would naturally fill their minds in view of the dread catastrophe. It was meet that they should obtain a momentary view of that spiritual being which could not be pierced by the Roman spear, and which remained the same after its folding of flesh had been torn from around it.

2 Corinthians v. 1—10. "For we know that if our earthly house of tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens;" that is, if the physical body die, the spiritual body supplies the soul with a more enduring habitation. "For we groan in this tabernacle, earnestly desiring to be clothed upon with our habitation which is from heaven, since we shall indeed be found clothed upon and not naked." Here the same doctrine of Paul reappears. The soul leaves its material habitation, only to be clothed upon with a heavenly. His words imply a direct transition not only from natural to spiritual existence, but from the natural body to the spiritual:—"we shall indeed be found clothed upon and not naked."

John v. 28, 29. "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." We cannot feel quite satisfied, whether this celebrated passage asserts a moral or literal resurrection. We believe it has a significance which no commentator has yet been able to evolve. What we would observe is, that if it speaks of a literal resurrection, still no bringing to life of the natural body is either expressed or implied. "All that are in the graves;" that is, all whose bodies we have seen deposited in the tombs. *They*—the persons themselves—have not perished. The time is coming, when all shall have been brought forth by the Son of God to the judgment of the future world.

It seems to me to be pretty clearly evinced by these expositions, that the resurrection is simply the putting forth at death of new existence, just as the decaying seed puts forth the flower. Its decay is necessary to release the life and the beauty that were imprisoned within its foldings. Our future being is already insouled *and inurned* in our present. The spiritual body is included poten-

tially in our present mode of existence, with its senses ready to be developed. The material falls off, and the spiritual stands forth and gazes upon the objects and breathes the airs of immortality. The spiritual world is within us and around us already, and it is more than poetically true that, though unseen, "millions of spiritual beings walk the earth." Death will not transfer us, it will only remove a veil. We received with our first animal being the germ of all that we are to become hereafter. The physical comes first in the order of development; "first that which is natural, and afterward that which is spiritual." The death of the first is the falling away of exuviæ, when the life of our life becomes manifest and the spiritual body unfolds all its powers. The worm that crawls upon the ground and prepares its own grave in which to wait for its coming transformation, bears about on its unsightly form those very prominences which mark the places of golden spangles on the wings of the insect bursting from its chrysalis. Indeed those fine lines of Rogers "to the Butterfly" contain in brief all that spiritual philosophy which we have already educed from the Scriptures.

"Child of the sun! pursue thy rapturous flight,
Mingling with her thou lov'st in fields of light;
And where the flowers of Paradise unfold,
Quaff fragrant nectar from their cups of gold.
There shall thy wings, rich as an evening sky,
Expand and shut in silent ecstasy.
Yet wert thou once a worm—a thing that crept
On the bare earth, then wrought a tomb and slept.
And such is man; soon from his cell of clay
To burst a seraph in the blaze of day."

How this change is to affect the human condition in respect to happiness, is a question which points into a field too vast and solemn to be entered for mere speculation. That the ideas of the Christian world respecting the dread retributions of eternity need on the one hand to be raised out of their grossness and sensualism, and on the other to be divested of the mist and haze which at present take from the doctrine of a future punishment much of its practical efficiency, must, I think, be quite obvious to reflecting and rational minds. Are we to be met with the objection, that these are provinces of mere conjecture, with which the plain Christian has nothing to do? I am persuaded that Unitarians at least will find ere long that this is a subject with which *they* have

a great deal to do. They will find that Christianity without a Pneumatology has been shorn of more than half its power. They will find that when they have withheld from plain and common minds all that is positive and tangible respecting the future life, those minds will have become "empty, swept and garnished" for that gross and degrading materialism through which vulgar enthusiasts inflame the popular mind and scare it with visions of hell-fire. Those minds will be ready to be borne along with the ravings of false prophets; with those who, like the Jews of old, are watching for an outward coming of the Messiah. Or worse still, having no definite views of a hereafter, they will sink into that secret and pernicious skepticism respecting the grand realities of eternity whose wasting influence has already been felt in our churches. There is a singular contrast between those bold and graphic delineations of Scripture which seize the imagination and hold it captive, and the timid and feeble generalities in which allusion is now made to the things that shall be hereafter. And the efficiency of the latter contrasted with the former is as the misty star-beam upon the waters to the sun when walking the heavens in the fervors of noon-day brightness. E. H. S.

EARLY PIETY.

THERE is beauty in all holiness, under whatever circumstances and at whatever age it may exist. Yet the highest grace consists in giving the heart to God when the dew of youth is upon us.

> "The earth affords no lovelier sight
> Than a religious youth."

Early piety presents a peculiar attractiveness. It exercises a power over all who see it. Even the skeptical before such a sight dismiss their gloomy doubts, and believe God, the soul, and heaven must be realities. The irreligious are almost persuaded to become themselves that which they cannot but admire. Let a young man come forth and take a stand for Christ, and let him *live* the praises of godliness, and none can resist the loveliness of that *picture*. Go where he may, he gathers round him a charmed cir-

cle; he is throwing silken cords over other souls, drawing them toward holy thoughts and a divine life. Like the Prophet of old, he hath taken those "two staves, Beauty and Bands," and he is leading out "a flock."

How many are the recommendations of early piety. It furnishes that preparation of the heart so needful for the encounter of temptation and sin. We can meet evil, come in what shape it may, if we but contemplate the struggle and make ready for it. David was a young man, Goliath was mature and mighty in strength, yet because that youth put his trust in the Lord of hosts, his fine smooth stones laid prostrate his foe. If we live on till manhood, servants of sin, our cause is always in peril. We contend against fearful odds; we may, it is true, be victorious; but we may also fall to rise no more. Jesus Christ did not commence his work until he had thoroughly prepared his spirit. No one should enter this great world of moral exposure, contagion, and guilt, until he also has first gone into the wilderness. There, in the morning of life, should we meditate and pray and resolve, and set up an altar unto God. He who does this need not fear the issue. Let the heart be once set right, let it be "fixed, trusting in the Lord," and the devil leaves us—we have renounced all connexion with him; we have said to him, "Get thee hence," and he has fled, and angels come and minister unto us.

Early piety is a foundation for a life of virtue. We see many attempt to build who have never yet laid the true corner-stone. They trust in opinion, accident, custom, penitence; but all these are a sandy foundation. He who does not commence his work aright can make no progress. The more he toils the less indeed does he accomplish, for all he is now doing must be one day undone. Strange is it that man deals so differently in his mortal and his immortal concerns. If a pestilence rage near us, we listen eagerly to every means of preservation, we say to ourselves, 'I will not risk the disease, and imagine I can cure it when fastened upon me. No, I will prevent its attack.' Why then should we in our early days, when told that the pestilence, sin, is near us, why should we neglect preventives? O inconsistent mortal! seek in thy youth the grace of God, his preventing grace, and put not thy confidence in the soul-risking remedies of a late repentance.

Early piety should attract us by its power to ward off presumptuous sins. Many do wrong knowingly and confessedly, they break the law of God and repent of their violations of duty, and plead perhaps that fate urges them onward in their course. When their time comes God will lead them, they think, to repentance; so kind and good a Being will not permit them to be lost. But what is the ground of this trust? Why should the Judge of all flesh suffer any sin, or any retribution of evil, if he be a God of mere mercy? This self-indulgence is, also, a fatal lure. It has destroyed the high and the low; and it has set up everywhere false lights for the young. We are told that the Duke of Orleans, who was regent after the death of Louis XIV., gave himself up to all manner of vice, in the belief that when he desired it, he could break off his corrupt habits and turn to God and duty. But when the time for effort came, and he would fain repent and reform, his strength was exhausted, his sensuality and abominations bound him to earth and sunk him in woe. He died immaturely, a warning to the millions who trust in a late repentance.

Youthful piety is recommended by the fact, that holiness is the only true preparation for death. It cannot be too often affirmed that we must give the morning of life to God if we would spend its evening in peace and hope. Paul declares that for him to die will be gain; but remark the ground of this assertion. "For me," says he, "to *live is Christ*," and he then adds, "to die is gain." There may be a false confidence generated by artificial stimulants, in the hour of death. There may be, it is true, a sincere and saving return at that time to God, but Scripture gives encouragement only to a life of piety. "They that seek me early *shall* find me," they that seek me late *may* find me,—is the alternative.

There is nothing which so disarms "the king of terrors"—as death has been too long called—of its ghastly aspect, as early piety. The Father has provided in this manner a compensation for what were else a most gloomy lot. To see a young man, full of hope and of the fairest promise, one especially on whom others are leaning as their chief earthly stay,—to see such an one arrested by sickness, taken from his occupation, compelled to relinquish the bright light of day, to quit every joy of this life, and amid decline and pains and pangs called to lie down and die,—it is a sad

scene. But let that young man be devoted to God, let him be imbued with practical holiness, and we feel that the scene has changed. We can now look upon him, not as a deformity amidst the fair doings of Providence, but as a "lovely sight." The "beauty of holiness," when do we so perceive and feel it as at the death-bed of the youthful saint?

Taking this as our stand-point, there is nothing mysterious in the appointment of early death. It does not jar on the harmony of our Father's ways, but seems, on the contrary, a token of his unfailing mercy. A religious life transforms the grim countenance of death into the welcome face of a friend. It impresses on our minds the great truth, that there is nothing so ill-favored as a godless life; that to him who has escaped that unnatural state and become sincerely holy, all else is bright and beautiful. Come sickness, come the weariest ills of the flesh, nay, come death itself, even in the season of youth, still all seems right, all beautiful.

I do not write thus from fancy; no, I thank the Father that I have seen this truth illustrated in real life. One has recently passed from this earth to whom I would point as a pattern of the beauty of holiness. He came to the door of the tomb, in the morning of his days, though he was undismayed and with a tranquil joy. Need I say, there was no mystery in this striking submissiveness?

There had been beauty in his active life. God had given him a fair form and a face comely to look upon; he was "a choice young man and a goodly," and seldom do we see so delightful a correspondence between outward and inward grace. It was pleasant to contemplate him, because we knew that his character was as lovely as his person. In the domestic circle faithful, tender, assiduous, what a son and brother were lost in him. Nay, a father he was, for sedulously did he occupy the place of one whom Providence had withdrawn from that station. The same fidelity marked his deportment in every relation and duty. Early and late he gave himself to the service of his employers; confidence was placed in him, and always did he prove himself worthy of that confidence.

He was deeply interested in the sanctuary of God. He gave cheerfully of his time and substance to the welfare of the society with whom he worshipped. With a beautiful consistency he early

offered himself at the altar of his Saviour; and few scenes are more grateful than was this. He was accompanied to the table of Jesus by two other young men, and there, with hearts knit together in a common faith and love, the three individuals jointly pledged themselves to Christian holiness.

From his boyhood he was engaged in the pursuits of religious education. He was a pupil, and early a teacher, in the Sunday School. It gave him joy to lead souls by the still waters of righteousness, while yet the dew of their youth was upon them. Perhaps no one among us felt a deeper interest in the character of other young men. If he saw such an one transgressing, he was touched at the spectacle and would say, 'Ah! how can he do right, he has no starting-point, he has not laid the true foundation, he has no *principle* to rely upon in temptation.' And cordially did he commend the virtuous youth. His counsel to his younger acquaintances was the same that had been given by his deceased parent to himself—"Seek always, for companions, those superior to yourself." Nothing so won him toward another as the manifestation of sincere piety. There seemed a halo, to his view, round a godly youth; the highest charm of life with him was "the beauty of holiness."

He was a member of the choir in his church; and who but such as he should bear on their lips the melody of the Christian worshipper? The music of the sanctuary was not to him a mere exhibition of science, or of vocal and instrumental art; it was all devotion, the offering of the heart—in its varying moods of gratitude, praise, penitence, and holy purpose—to the Inspirer of all good. How easy seems the transition of a spirit, thus attuned to celestial harmony, from the sacred songs of our earthly courts to those strains in which angels join.

And now let me say, that the same beauty which radiated from his life shone also amid his sickness and death. It pleased the Father to afflict him with illness for long years. He left his secular pursuits however only when compelled to it at seasons of extreme debility. He resorted at length to the healing waters of the South, but neither this change nor all the medical aid which was liberally rendered him could stay the inroads of the destroyer. He anticipated the issue with calmness, for he felt that his soul

vas in health, though the body was wasting to a shadow. From Sabbath to Sabbath his emaciated form was seen in the house of God, and there, like the patriarch of old, he literally "worshipped, eaning upon his staff." His walk daily became narrower, until it last he was unable to use his limbs or to go abroad at all. He resigned himself to the will of God and was confined to his sick chamber, and there for months he was constrained to suffer. But his faith did not fail him, he still trusted in that Being who to the pious is "a diadem of beauty," a refuge in trouble. It gave him pleasure to peruse religious books, and to converse with his friends, when his pains would permit. Nor did these always restrain him; such was his disinterested kindness, that he would sometimes struggle against his sufferings and continue cheerfully to talk when, as he afterwards said, every nerve in his frame seemed laid bare with anguish. Especially did he always welcome any one who would speak to him on that great subject over which he continually mused and prayed.

There were hours when his soul seemed too full for utterance; he was grateful for every token of the goodness of his God,—for momentary relief from pain, for refreshing sleep, and for the little mementos of love his kind neighbors would send him. If his patience was sometimes tasked to the utmost, he experienced also very happy moments. Perhaps no topic more awakened his thankfulness, than the consciousness of having early devoted himself to God. 'How,' he would ask, 'could I have done it, had I neglected it until now? What could support me, but my long established faith?' On this subject—the necessity of youthful piety, and of consecrating the freshness of one's strength to the Saviour—he was always eloquent. With power did he thus teach. No one could leave him without feeling that the one thing needful should never be deferred to hours like these. And most amiable too did religion appear, as manifested through him; bright shone the gem in that frail casket.

He was reminded at one time by a friend, that although his sufferings were very great and his life protracted in pain, yet he might do much good, more than one in health could, by an example of Christian patience; he might attract by his faith others to the cross of Christ. 'Can I?' he answered, 'then I am

willing to suffer on: yes, if I may save but one soul, I will not complain.' Is there in the wide world a sight more lovely than disinterestedness like this? Who would not die in the bloom of his being, might his last hours be crowned with such noble self-sacrifice? Some months before his death, and when that event seemed very near, he arranged all his temporal affairs and gave parting advice to his friends. 'Bid the young especially,' said he, 'from me, to live not unto the flesh, but unto the spirit.' He was accustomed during his sickness to sing, as he had when in health. There were three hymns especially in which he delighted, and I name them here because they each illustrate traits of his character. When meditating on the past, he felt the value of practical goodness, and he would then pour forth his feelings in the psalm which commences thus:

"Lord who's the happy man, that may
To thy blest courts repair?
And whilst he bows before thy throne,
Shall find acceptance there?
'Tis he, whose truly honest heart
By rules of *virtue* moves."

Again, he often felt anxious to draw others to the feet of Jesus, and in this frame of mind he would sing,

"Come, said Jesus' sacred voice;
Come and make my paths your choice."

At other moments of great pain, of which he had so many, he could not but take up the touching strain,

"O where shall rest be found,
Rest for the weary soul?"

There were seasons when his reason was somewhat disturbed, and at one of these I was present. I was desired to pray for him and did so, and though his thoughts at first wandered, he soon, as I was told, fixed his eye upon me and bowed in response to each petition for his soul; when the prayer had closed, he was gazing earnestly upon me and was restored apparently to a perfect consciousness of his condition. I can never forget the holy joy, the exaltation of feeling, he then exhibited. It was a testimony to the value of prayer and the power of religion which I would the world might have witnessed.

It sometimes gave me great pain to see him suffer; but at my *last visit*—a few hours only before his death—nature seemed

wholly exhausted, and the spirit was pluming its wings for an upward flight. In the evening it was that he returned to his God; and when I looked on the body he had left behind him, so still and composed, I rejoiced that he was at rest. A smile seemed yet to linger on those beautiful features; it was, I imagined, a welcome to the angel who accompanied him on high. Peace to his spirit! As he did not live unto himself, so may it prove he did not die unto himself. May the young especially, like him, give themselves early unto God in the beauty of holiness. A. B. M.

ENGLISH SERMONS ON DR. CHANNING'S DEATH.

We proceed to complete our purpose of laying before our readers extracts from the printed discourses occasioned by the death of Dr. Channing, which we have received from England. They not only show in what estimation he was held, but may be regarded as specimens of the style of preaching in Unitarian pulpits abroad.

The Discourse "delivered in the Great Meeting-house, Coventry, and re-delivered at Northampton and Warwick, by John Gordon," discovers more careful preparation than most of the other sermons which we have noticed, and is marked by such uniform soundness of thought and propriety of expression that we should be glad to transfer large portions to our pages. We must however have regard to our narrow limits. The latter clause of Luke, i. 14. is selected as the text. Mr. Gordon is led, by the circumstances under which he repeats these words, "to review the *character* of Dr. Channing, and to recal to mind the *principles* to whose advocacy he devoted his life." Of his private character he does not feel himself qualified to speak. Of "the character developed in his literary productions" he proceeds to "mention what seem to him some of its most prominent features." We will not attempt to express the writer's thoughts in other language than his own.

"The first mental characteristic which I shall notice as attaching to him is, the disposition he had to concern himself mainly, if not exclusively, with the principles of a subject. His mind grasped the essential points on the questions with which he had to do, and

he invariably endeavored to resolve those questions by an appeal to the cardinal truths with which they might be identified. He troubled himself but little with arguments which merely suited the case in hand, but addressed himself to those arguments which would equally apply to all other similar cases. He was not careful to meet each separate detail of his subject, but contented himself with enforcing the great ideas to whose law all such details were subservient. He put aside the considerations which immediately related to party interests, and dwelt only upon those interests which were of universal bearing. * * * This mental tendency affords the chief reason for that frequent repetition of important truths which we meet with in his works. It will be found on examination, not to be a repetition of mere sentiment, but a new application of an essential principle."

"Another mental characteristic belonging to the subject of my remarks is, the great strength and fulness of thought by which he was distinguished. There was nothing like feebleness in his utterance of the principles to which he directed his attention. As delivered by him they possessed a clearness of substance, and definiteness of form, which proved that they stood to him in the relation of truth. They breathed a vital freshness which showed that the truth he had embraced was *his own*, being animated by the original exercise of his mind upon it; and they assumed a weight and enlargement of sentiment which indicated the more than ordinary intellectual force with which they were conceived and applied. * * * All this is especially evident when he has to insist upon common truths—truths universally known and acknowledged. In his hands they appear new and original, and are armed with a strength which they were not seen to possess before. If, as it has been said,—if it be 'the highest prerogative of genius to produce the strongest impressions of novelty, while it rescues admitted truths from the neglect caused by the very circumstance of their universal admission,' Channing possessed such genius in its greatest degree."

"Another feature of Dr. Channing's character is, the great mental activity which he displayed. * * * He seems to have neglected no opportunity of delivering and enforcing the great truths with which his mind was fraught. And yet he was as far as possible removed from a hackneyed writer—one whose busy temper would lead him to concern himself with every question as a matter of course. He never stepped forward but when he had sentiments of high importance to communicate, or when there was some pressing want which he only could supply. He appears to have been *forced to* what he did, either by the fulness of his own mind, or *the emergency* presented by the circumstances around him. His intellectual activity was, in fact, produced by a deep sense of

moral duty, impelling him to say that with which his heart was charged, and which the condition of his country and the interests of humanity required should be said. Each effort was, therefore, animated with spiritual life, and aimed at some wise purpose which he had in view."

"A fourth feature in the mental character of Dr. Channing is, the intrepidity with which he carried out the principles he adopted. He never shrank from consistently and resolutely applying the sentiments he embraced to the utmost extent to which he deemed them capable of application. He never shrank from acting up to the rules of conduct which he recommended. He did this in the face of dangers to character and fame, and influence, and even to person, of no ordinary kind, and under circumstances in which nothing but a faithful devotion to the interests of what he deemed to be truth could have formed the inducement to his conduct."

"The only other mental characteristic to which I shall refer as distinctive of this great man, is the moral sympathy by which he was influenced. * * * Dr. Channing was as remarkable for the affectionate manner in which he appreciated all that was true and good belonging to those who differed from him, as he was for a faithful adherence to his own principles. * * * His love to man and the great interests of humanity was superior to any love which he entertained for his own party, or for any purposes with whose advancement he himself had immediately to do. That love showed itself in merciful regards towards all the miserable among men. The same love appeared in the deep and tender friendships which he cultivated, and which dictated those melting tributes to the memory of his departed associates by which he has endeared them to our hearts. Perhaps the finest passages in his works are those in which these varied affections are displayed. * * * For moral beauty in all its forms it seems to have had a more than common affinity, and especially to have connected itself with all that was gentle and kind and benevolent in morality. Hence arose the extraordinary power which the character of Christ appeared to exercise upon his mind, and the elevated views he entertained of the nature and influence of the love which Christianity regards as the foundation of virtue."

Referring, as he passes, to "the eloquence which distinguishes Dr. Channing's writings," he thus speaks of his style.

"Like most eloquent men, he had a style of composition in a great measure peculiar to himself—a style in which his thoughts were broken up into separate sentences, instead of proceeding in a continuous flow, and which was eminently distinctive of the character of his mind, being that which is usually adopted under the influence of powerful sensibility. To him that style was but the

natural utterance of his soul, and, fashioned as it was by the genius which expressed itself through it, its very peculiarities gave additional force to what he delivered, although when imitated by others, it is as unsightly, and unwieldy, and injurious, as the armor of a giant upon an ordinary man."

Proceeding next "to a notice of some of the principles to the enforcement of which Dr. Channing devoted his life," he selects these two points,—"the exalted conceptions which he entertained of *humanity*, and the supreme importance which he attached *to religion*." First, "man constitutes the grand element of that universe of being with which he is connected."

"When he spoke of man in this relation, he did not, however, as many have done, refer to some abstraction, some general idea, which may be included in that term. He meant by man, individual man—man as existing in the person of each one to whom he attributed the honor and worth for which he pleaded."

"Nor did he connect that honor and worth with any thing accidental, or which was only partially possessed by mankind. He recognises no class distinctions." "Neither did he content himself with vague expressions on the subject of the glory belonging to man. He clearly pointed out where he thought that glory lay. He placed it in the spiritual power which attaches to man—the power which he can exert upon himself as distinguished from the sensual tendencies and passionate impulses of which he is the subject." "The same principle," moreover, on which he made the welfare and progress of the individual man to depend, "he applied to the welfare and progress of man in his social and civil capacity."

"He taught that the true interest of families, of churches, of trade, of government, of every institution by which men are connected together, was the same moral interest which ought to regulate all private and personal affairs; and that the great object aimed at in all these departments of life should be the preservation, and establishment, and extension, of the spiritual principles with which that interest is identified. A happy family, with him, was one all whose members mutually acted up to their own sense of truth and goodness. A well ordered church was one all whose component parts were animated by the spiritual vigor which Christianity may inspire into every heart. A prosperous trading community was one in which master and servant, buyer and seller, conducted themselves toward each other in consistency with the *moral justice* which is applicable to the affairs of commerce. And

a good government was one which, while an enlightened morality formed the rule of its own proceedings, gave to all its subjects the equal rights which constitute the platform of morality among themselves."

"Therefore was he the advocate of *freedom*" against all the influences by which it is assailed or endangered. And "upon the principles which he recommended he himself acted."

"He asserted the independence for which he pleaded. He carried out the spiritual liberty which he endeavored to promote in others. He worked up to the moral standard he erected; and in his own person he proved that a character formed upon these principles was infinitely more powerful than any other instrumentality which can be employed for human regeneration and blessing. He has done more in his own country, and in this country, for the high and holy causes with which he identified himself, than any array of external machinery could have effected, whether depending upon compulsory or voluntary means, or conducted by civil government or associated bodies of men. He has demonstrated the great lesson he delivered—that the mind of man, individually asserting the native strength with which God has endowed it, is the mightiest force which the whole universe contains."

We must copy the next paragraph also.

"These views of humanity are not only true and valuable in themselves, but are especially important at this time, concurring as they do with the tendency of events around us, while they shew how that tendency may be most wisely and beneficially fulfilled. Channing was in an eminent degree the prophet of his day. The principles he laid down were those for the clear and powerful utterance of which the course of things had prepared mankind, and were immediately calculated to direct the efforts and encourage the hopes most natural to the civilized world. To the exact suitability of his teachings to this period of human history he owed his success no less than to the strength of his own character; and we have to bless God that he appeared at once to point out the evils, and to facilitate the acquirement of the benefits, with which the present movement of society is fraught. The debt of obligation between him and society is mutual. We reverence him not only as a great and good man, but as one to whom it will be found that the present crisis of human affairs owes more, as to the clear expression of its wants, and the effective assistance toward obtaining them, than to any other single individual."

Next, of the estimation in which he held religion. It "was not only a subject to which he devoted his attention, but it constituted

in his mind *the* subject, a correspondence with which was the fulfilment of the true and eternal purposes of our being."

"Religion," likewise, "he identified with Christianity. He never contented himself with setting forth the glory of the religious principle alone. The revelation of the Gospel with him sustained the same relation to that principle which the facts of nature do to scientific investigation. He was a Christian in the most positive sense of that term. One who not only admired Christianity, but who believed it to be true and divine—who upheld it and proclaimed it as the truth which God himself had made known, in order by its means to satisfy the religious wants of mankind."

But "he was more than a champion of the truth of Christianity. He threw light upon parts of the Christian system by which they are exhibited to us with all the freshness and force of originality." "The Christianity which he held was *Unitarian* in its character." "The process of mind which led him to such conclusions was exactly the same process which led him to the more elevated views which he entertained relative to human nature and society."

"I have observed that it was one of the tendencies of his mind to concern himself mainly with the principles of a subject, and that the principles he adopted were conceived by him with extraordinary strength and fulness of thought. Guided by the Christian revelation, he brought these characteristics to bear upon such questions as I am now alluding to. He threw his Christianity into the form of principle, and the result was, that he found the notion of the tri-personality of the Divine Being to interfere with the principle of religion as developed in the Gospel; and he found the notion of divine satisfaction to interfere with the principle of morality as laid down there. In that form he constantly put the case; and when he had to contend for the personal unity of the Deity, he did so because he identified that doctrine with the interests of piety; and when he had to contend for the exclusively moral influence of the work of Jesus, he did so because he identified that doctrine with the interests of virtue."

Farther, "he did not leave Unitarianism as he found it. * * * He has given to the expositions of Unitarian doctrine a more evangelical character." "The philosophical change which he has produced is little less remarkable than the theological. The doctrines of Materialism and Necessity, which in days gone by gave so much of their own character to Unitarian preaching and writing, now, mainly, I believe, through his influence, give character to

them no longer." This remark we scarcely need observe, has far more truth in its application to England than to this country. Mr. Gordon closes with exhorting his hearers to avail themselves of the advantages which the possession of the writings on which he has enlarged puts within their reach.

The next of the sermons which remain for us to notice is entitled "Great Men: their Characteristics, Influence, and Destiny;" and is published as "A Lecture, delivered in Stockwell Gate Chapel, Mansfield, Sunday morning, Nov. 20, 1842. By William Linwood, minister of the place." The dedication marks the state of society in the land where it was written: "To the Working Classes of Mansfield, the local representatives of those intelligent, suffering but patient, millions, creators of British wealth, safeguards of British prosperity, from whose ranks Providence has called to their mission some of the world's noblest benefactors; in the hope of whose freedom and elevation the true philanthropist ever finds his consolation, alike in success or failure of heroic endeavor, this Lecture is inscribed, as a humble tribute of the sympathy, confidence, and respect, of their friend and well-wisher, the Author." The Lecture, which adopts as its motto the text found in Daniel xii. 3, is mainly occupied with a delineation of "the great man," in "those characteristics which mark him out from the masses." Mr. Linwood insists, that in "determining the merits of such men, it is necessary to remember the age in which they live, and the peculiar circumstances influencing them while pursuing their avocations. * * * We must view them in relation to their age, before we can fairly say how great and good they were or are." He then distinguishes, as characteristics of such men, "the force and depth of their intellects, and the thorough vigor of their sympathies;" "their reverence for human nature, and faith in the omnipotence and durability of truth," in consequence of which "the really great man seldom does much for the cause of sects;" and the place which they hold "in advance of their age," for which reason "the life of every great man is one of contest and prophecy—a battle against the present evil, a foretelling of the future good," and he must be armed with "the spirit of a martyr," since "in his own times rebuke and slander alone await him," but he may "appeal with safety to the future," for

though he die, his virtues and his truth live, and "though ten thousand heroes may fall, no time, no change, can blot out their heroism from the memory of the world." As he approaches the close of his discourse Mr. Linwood notices the event which had suggested its preparation, and speaks of Dr. Channing in language which we now quote.

"I do not know of any more decidèd mode of illustrating my respect for Channing's memory, than by bringing forward, as I have done in the present lecture, some of those sentiments he appears to have had most at heart, and which inspired him with that fervor and enthusiasm that marks and pervades even the most fugitive and ephemeral among his works. If ever man yet lived, who loved the beautiful, the pure, the good, the magnanimous, and heroic—who loathed the mean, the gross, the sordid, and the jesuitical; if ever man yet trod this earth who honored and revered his kindred race, who realized the close and endearing character of his relationship to the whole of God's thinking, intellectual creatures—Channing was that man. His veneration for man is the source of all his fervor and inspiration; it colors the whole complexion of his ideas; it gives thunder to his voice when he rebukes the tyrant, and a prophet's fire to his pen when he defends the slave; it raised him above the noxious influences of faction; it bound him to world-peopling humanity. He would become the vassal of no sect. To be one of the human race was enough for his ambition. He knew himself to be one of the Everlasting Father's immortal children; and thus dignified, he let pass by him the artificial titles and sectarian badges, and evanescent emblems of sectarian favor, as poor and worthless. Though he loved the home and country of his fathers, he was ever at home with humanity; and, in the spirit of a Christian cosmopolite, he found a country in the world. Channing was no sectarian; he was the chief trumpeter of no sect; he was, I take it, too great a soul to become the mouth-piece of a faction. His sense of the morally beautiful and good made him an Unitarian in the more spiritual, and not merely in the cold, technical, material sense; but he had an eye to perceive and a heart to love the true and beautiful in all opinions, and to crown with honor the great and good of all parties and all times.

But I will not speak of Channing as the mere champion of certain dogmas, I would rather speak of him in a fuller, broader sense —as a benefactor of humanity, a liberator of the world. I would speak of him as of a pure and genial and thoroughly healthy mind, in contact with whose sympathies and feelings our own minds grow conscious of a warmer aspiration after all that is purest, most beautiful, and enduring in this universe of God. I would

speak of him as one, from the pages of whose writings I have drunk in an inspiration which has prepared me to bear up against many a disappointment, and to hope against many a fear; to honor and to trust in the majesty of man, and to anticipate for the general mind and heart of humanity a course of eternal progress, which its Author has qualified it to sustain, and which no persecution, no prejudice, no superstition, no priestcraft, can impede. I would speak of him as prophet, patriot, saint and sage; improving the present, foreseeing and foretelling the future, pointing attentive millions to higher attitudes of existence, and himself leading the way. I would speak of him, in fine, as the slave's champion, the mechanic's and laborer's patient, ardent friend; and if he lives alone in the grateful memories of the millioned slaves whose chains he would have snapped asunder, or the downpressed and persecuted masses he would have raised to virtue, to culture, and to God, his fame will long flourish, and his future renown be bright.

But he is gone! Silent the lips once so eloquent with devotion; stilled the heart once beating so fast with a human love; cold and passive the form that dilated with heroic energy; and unheard now on earth the voice whose music once spoke so fervently the lessons, whose force no time can quench! * * * Channing is gone; but the truth he propounded, the virtue he enforced, remain untouched, unshaken still; they have lost another advocate, but have not parted from one jot or tittle of their power. * * * He is gone! but truth remains, hope remains—man remains—all, all remains as firm, as unshaken as before; and so it always is in this our world. Errors and delusions pass away, but truth endures; heroes pass away, but heroism endures; fogs and mists pass away, but heaven's lights endure; ages pass away, but God endures—remaining, amid the crash and din of falling systems, the Alpha and Omega, beginning and end, first and last.

We have now noticed all the Sermons preached abroad in consequence of Dr. Channing's death which have been published, so far as we are informed. But we find in the Unitarian journals extracts from other discourses called forth by the same occasion. The *Christian Pioneer* furnishes its readers with a large part of a sermon delivered at Bristol, by Rev. R. L. CARPENTER, minister at Bridgewater. After illustrating the sentiment of his text—"None of us liveth to himself, and no man dieth to himself"—by remarks of a general character, he cites the confirmation of its truth afforded in the influence of which Dr. Channing has been and will still be the author. We have room only for a few sen-

tences. Mr. Carpenter, we should observe, is a son of the late Dr. Carpenter of Bristol.

"Channing has not lived to himself. I know not that his eloquence is unrivalled; I believe that there has been piety equal to his; his views of Christian truth are not singular, and there are obscure authors equally profound; but he *united* those qualities, which made him at once a useful, and a popular writer. In our own country thousands have read his works, who would not open a book by an English Unitarian; and the influence of his talents upon his countrymen, made them listen to wise and good counsels, to which they would otherwise have been deaf.

Why are we honoring him this day, with those solemn marks of grief which we reserve for our own potentates or our pastors? It is because one greater than a king has fallen; and one who was not the instructor of a single church, but of many in every church! It is because, an American by birth, he was the friend of man! In a letter to my father, referring to his hopeful views, and saying that he was less sanguine with respect to America, he adds: 'May your visions be prophetic! In truth I care little *where* progress is made; for it is the glorious distinction of our times, that all improvement becomes the property of the race. What may we not hope from the new ties which are now binding together all civilized communities.' Among his last labors were the efforts he successfully made, to inspire right feelings towards England; and he had the happiness of seeing a peaceful spirit brooding on the chaos of passionate and troubled thoughts. God grant, that not only the peace which he loved, but the liberty he strove for; above all that liberty wherewith Christ hath made us free—that liberty which none can share who are the slaves of sin,—may increase, as his heart desired!

He *did* not live to himself. He did not, it is true, labor to the same extent as some others in the fields of active usefulness; but he chose a 'good part,' and his seclusion was not indolence. He felt in a remarkable degree our responsibility for our words, and the necessity that all the influences which proceed from us should be good. In a letter received from him, after my father's death, he suggests a counsel, not to publish too much:—'The best of a man's writings should be selected,' he says, 'with somewhat fastidious criticism, for the press; and care should be taken, lest the best should be lost, and fail of their effect, by being surrounded by much that wants interest.' And his writings are few, compared with the amount of his thoughts; he knew the force of words, and placed a guard that nothing injurious should escape him. In this letter, he expresses a hope to see my father; and trusts that personal intercourse was only deferred! It was 'only deferred:' *they are* now with Christ. O glorious assemblage of the Church

of Jesus! happy meeting of pure and kindred spirits! 'There all shall live that sanctifies!' None die to themselves: the good die to the Lord, and shall be received among the blessed of his Father!"

The *Christian Teacher* for last January has an article on Dr. Channing, devoted principally to notices of sermons—both American and English—published after his death. It contains however, besides the Editor's own view of his character, extracts from unpublished Sermons by two eminent Unitarian ministers in the West of England. Rev. J. J. TAYLER of Manchester thus estimates his influence.

"The name of Dr. Channing will henceforth be indissolubly associated with a new era in the history of religious opinion—and more especially in the development of Unitarianism. * * * Embracing Unitarian sentiments, yet retaining in full vigor many of the hereditary principles of the ancient Independents, in a region comparatively remote from the influences of European philosophy, he was admirably qualified by his native temperament for combining tendencies which had hitherto operated in different spheres, and which some had supposed were incompatible. To the enlarged ideas, the bold reasoning, the free and Catholic spirit of the rationalist theology, he added all the fervor and enthusiasm, the glowing imagination and the rich unction of a devotional sensibility, usually deemed peculiar to what are called Evangelical views of religion; and in this respect he was undoubtedly the herald of a better day. He forsook criticism, to enforce and apply to the living wants of the human soul those great eternal truths of religion which criticism had already evolved, purified, and indicated. He seized the grand, universal principles of Christianity, as they presented themselves to his meditative intellect on the broad page of the Divine Word—and, assuming their truth, as sufficiently tested by the experience of eighteen centuries—without stopping at every moment to trace out their exact verbal agreement with the written record—without exercising at every turn of argument and expostulation the office of apologist or interpreter—he stepped forth on the scene of human affairs with the intrepidity of spirit which ever accompanies the consciousness of great principles—to revise the interests which an age of revolution and skepticism had cast into unmerited neglect, to inspire the love of truth and right for their own sakes, to exalt virtue above utility, to restore religion to its proper seat among the warmest affections of the human heart, to plead for universal justice and freedom, to inculcate a boundless trust in the wisdom and benignity of the Universal Father, to teach us, in the largest and noblest sense, to honor all men. It was be-

cause he thus spake—so earnestly and so truthfully—to the universal heart and conscience of man—soaring far above the narrow distinctions of sects and creeds—that he found readers and admirers among all parties and all classes, in his own country and in Europe; and that he has contributed more than any other writer to render at once intelligible and popular, views of religion and duty which in other hands have never obtained any large share of public sympathy. He was a patriot too—faithful and uncompromising; and if his country should escape the perils which menace her, and fulfil the splendid presages which dawned on her birth, he will be remembered in calmer and happier days among the best and wisest of her sons—as one who disdained to flatter her prejudices, who warned her of her dangers, who scrupled not to tell her unpalatable truths, and who, with the clear vision of a prophet, pointed out the sole path of her future greatness and glory."

Rev. Mr. MARTINEAU of Liverpool confesses his admiration and gratitude for "that high and noble soul whose departure from us will be felt as a bereavement by every nation that speaks the English tongue."

"If ever man got private admission to the human heart, and spake for it the wants it could not utter, and told the meaning of its sorrow and its strife, it was our wise and earnest Channing. In the silencing of that sweet and solemn voice, a word of divine prophecy grows dumb; and who can tell what we have lost in the great thoughts and ripened love, from which God hath sealed those persuasive lips? Certainly, one of the mighty and beneficent powers of our world is gone in him. While he was with us, not only individuals, but churches and nations, might feel assured that nothing could be seriously wrong with them, without the uplifting of his faithful arm, and the deep pleadings of his fervid speech. Amid the noise of popular passion, in the rage of faction, during the growl across the ocean of state thunders, portending fearful war, he, almost alone,—serene amidst the storm,—made the music of a heavenly wisdom heard. Never betrayed by love of country into blindness to the claims of man,—incapable of the numbness of custom which, with lower souls, deadens the sense of constant wrongs, and takes away the horror of gainful and familiar guilt,—kindled to inspiration by generous and disinterested deeds, in whatever clime they are produced, by whatever people done,—he moved through human affairs with that undisturbed and godlike perception of the true and merciful and good, on which minds that feel the agitations of a less tranquil region must ever look with awe and trust. * * * Poor and paltry were it to deny our dependence upon him, and pretend, even in relation to our faith, that we are above the influence of such authority as his; *not*

to feel it were to be cold to the most earnest wisdom, and most penetrating love. By the Divine right of sanctity and virtue, he was as a master among us. He did not impose upon us *his* faith, but he awakened and revealed *our own;* faith in *truth*, that fears nothing so much as accommodating insincerity, and loves nothing so well as the realities of God; faith in *men*, that dares appeal direct to their deeper and devouter heart, instead of their superficial sentiments of custom; faith in the *God within us*, who calls us to cast aside all conventional compliances, as the temptations of a fiend, and enter upon the simplicity of Christ; faith in the *God without us*, who has so arranged the world that to prudence and diplomacy in religion no lasting triumph is given, but only to self-sacrificing trust. Never let us part with this high faith, or consent to a life unworthy of its greatness."

We close our article with a few passages from the notice in the *Christian Teacher*, written, we presume, by Rev. Mr. THOM of Liverpool.

"Perhaps no one living man ever stood in the same spiritual relation to so many minds. * * * We believe the sentiment with which he was regarded was quite peculiar,—that he was one to whom men came not so much for information, nor even instruction, as for spiritual illumination;—one, through whose mind they felt that they had a nearer access to God than their own afforded,—through whose realized communion of the Divine and human spirit, moral and religious truths seemed to be stripped of all intellectual uncertainty, and to become *intuitions* of the soul. The doctrines of Jesus were the lights in which he regarded the relations of every human being to society and to God, and consequently his judgments on moral subjects were uttered with a simplicity, a commanding clearness, and fulness of conviction, that make them sound like inspirations."

We have room only for the following paragraphs.

"We would venture to say a few words on the distinguishing character of his mind, and this we think lay in what, perhaps, cannot be described in any other way than by calling it *spiritual discernment*. It was not by slow inductions that he reached his perception of moral truths, nor by an elaborate chain of mediate proofs that he communicated them to others. He spoke as a Prophet,—as from immediate vision,—as one who had come from the oracle of his spirit, where he had listened to the everlasting Voice. * * * Religion, and the practical spirit of Christianity, were not to him the products of mere reasoning, but a light struck out by the direct action of God on all the purer states of the human soul. * * * Now it is this character of mind that displays genius of the

highest order, and from which his wonderful power of attraction was derived. He never discusses a question on debateable ground, but at once pours on it a flood of light, by an exposition of the everlasting principles with which it must be brought into harmony. Argument, in the common sense of that word, was not his instrument, nor logical power his characteristic, nor in his writings is there to be found much of consecutive thought,—perhaps not a single subject systematically treated, and according to the laws of a philosophical arrangement. It was not that he was deficient in such powers, for his mind was eminently clear, but they were not his highest instruments; he had diviner, brighter, fuller evidences; he rose more freely into the light of those spiritual faculties, sentiments and aspirations, in whose precepts and revealings there is felt to be no uncertainty. His writings, beyond all others in the language, are marked by a moral inspiration,—he fans the soul of his reader, and elevates it to pure vision, sentiment, and insight. When you close his pages, you may not feel that all the materials of a subject have been placed within your reach, or that you have been made capable of systematically developing it for yourself;—but you will feel that your spiritual nature has been brought into right relations towards it, that the great principles, the holy and merciful sentiments which ought to determine it, have received from him a new glow of life. His power lies in making you feel rightly towards God and man: and few are the questions, in Theology or Social Morality, that require any thing more for their settlement than the heart being brought into this right spiritual frame.

His style partakes of this character of his mind. He presents you with a series of moral intuitions, which are found to exhaust the essence of the subject. Yet the single features are rather taken up numerically, than in any organic connection. There is no necessary sequence in the order of his topics. His mind emits light rather than developed thought, and flashes out its intense revelations, often in the fewest possible words.—though his unexhausted interest in a great subject frequently leads him to repeat himself, but never without renewing in his reader the glow of kindred sentiment. He never repeats but to rekindle. His style is a true image of his mind; the spiritual outshines the philosophical [illegible]; but still the philosophic element is never absent. You never in any doubt as to the soundness of his views,—however [illegible] may the light of his sentiments, you always feel that the [illegible], which are the basis of this interest, are as living rock."

"The action of his mind on all the highest interests of man was singularly [illegible] and extensive. On no great moral question affecting [illegible] has he been silent, and into every subject that he touched [illegible] carried the same intensity of spiritual insight. He has elevated [illegible] purified every question on which he has written,

as though he had not conferred on it with flesh and blood, but brought it into the presence of God, and examined it with the eye and heart of Christ. The mere theologian, politician, reasoner, moralist, disappears, and we hear only the all-reconciling spirit and truth coming from one who, in Christian earnestness and simplicity, speaks of God as his Father, and of man as his brother. Indeed his constant resort to these great principles has given some sameness to his method of treatment, but it enabled him to throw the light of eternal truth on moral questions, by which others had been dazzled or corrupted."

"Space would fail us to recount his labors in the service of humanity—the various directions of his influence for the elevation of his country, which he rebuked so openly, yet loved and trusted still. Yet country was not all to him. He had, indeed, something of the partial feelings of patriotism, but above a patriot, he was eminently a man and a Christian. It was he who made the most effective and scornful exposure of a State Paper of his own Government, advancing the monstrous demand that England, within her own territory, should work the slave law of America. It was he who declared, not here, but there, that, by such a demand, America had degraded herself before the nations of the world. His country should number him among her purest benefactors. Not far below Washington should he be placed who labored not for civil but for moral redemption, to make the liberty of that mighty nation a reality and a truth, and not a falsehood and a mockery before the face of Almighty God. She will raise a monument to his name, when she can do it with clean, self-justifying hands. Her repentance and her righteousness would be a monument, that would make his heaven more blessed. To which of her interests was he inattentive or unfaithful? There was no movement he did not help. His strength was found out in the cause of Temperance; of Peace; of the Ministry to the Poor; of the Elevation of her Laboring classes; of Self-culture among her people; of the purity of her Public Men; of the strict union of Morality and Politics; of the means and importance of her National Literature,—as if for these alone he lived and thought. And she honored him while living. She was proud of his genius and his fame. Will she let him die, and heap upon her head the retribution of his slighted messages from God?"

We have given many pages to the subject which we now leave, but we have not a word to offer in way of apology. If any one think the theme deserved not so much space, his feelings are probably so different from ours that we should in vain attempt to lead him to a better judgment. E. S. G.

THE ANSWER TO PRAYER.

A SERMON, BY REV. FREDERICK W. HOLLAND.

MARK xi. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

A CROWD of Scripture testimonies consent to the same cheering truth. Innumerable voices from all the older and later manifestations of God, from our own hearts and the lives of holy men, declare that God heareth and answereth prayer. That, as his presence surrounds, his power sustains, his love embraces us all, so the weakest cry of the prodigal son cannot escape the Father's ear, cannot miss the Father's blessing;—may not be met as our folly would choose and our presumption dictate, but must be met, as our hearts are true and God in Christ is true, by the gift of that very thing we most need. It is, as I think, the vast underground of all revelation, the great tableland on which the altar and the temple have in all ages stood, that many things which would never be given to us without, may be given to us with, our prayers; that many gifts, whose measure would be stinted but for our urgent entreaties, by these conductors of Divine mercy may come in correspondence to the unsearchable riches of heavenly grace and the unspeakable necessity of earthly weakness, want and peril. Many an angel-blessing, as I believe, waits now our importunate supplication, to create in our soul that state of mind, and in our life that tender relation to God, which may enable it to leave the Blessed Presence, and make its abode with us, the life, peace, joy, crown of existence.

It has never struck me as idle or selfish, that curiosity which inquires about the answer of prayer. No question reaches more immediately the profound depths of our faith; none, if susceptible of reply, could be more satisfying to the heart or inspiring to the life. I do not see even, how we can really ask, without some confidence that God will give—that it makes some difference in his giving whether we ask or not—that the state of trust and expectation, into which the prayer of faith throws us, is an indispensable preparation for the reception of his gift. "He that cometh to God

must believe that He is," and not less "that He is a rewarder of them that diligently seek him:" else, discarding this motive, this assurance, he will come seldom and with frozen heart—by and bye will cease coming at all. He that prays with his whole soul must expect and know, that according as he asks so will he receive, as he seeks so will he find; or, his prayers will sink into an empty form, perhaps a dreamy meditation—their fervor, urgency, trustfulness, rapture, efficacy gone. This doubt has made so many pray-ers fearful; has smothered their aspirations, benumbed their hearts, and shut out God by a heavy cloud from the trembling and wishing soul.

Our hearts can never feel what they do not believe. The stream cannot rise higher than the fountain. The voice of Christ echoing continually in every true heart is, "Be it unto thee even as thou wilt." It cannot be otherwise. We need to feel, when we crave mercy, that, as the spirit is right, is obedient, trustful, contrite, the prayer is heard and answered—peace is shed abroad in the heart—blessing and glory wait on the future; that we have not to inquire cautiously if such things can be, but to know rather that they are; not to search into the soul and scrutinize the process, but to feel that it must have taken place—to feel that the chilling doubt would impair the very possibility of what we so much desire—the wavering heart would deny itself every blessing, and live, like Gideon's fleece, dry in the midst of refreshing dews.

I should have to believe this, it appears to me, even were it contradictory to, instead of being a part of, the good providence of God, so numerous, repeated and convincing are the Scripture assurances. My text is among the most decisive pledges ever given by God to man. Nothing can well go beyond this promise,—"What things soever ye desire when ye pray, believe that ye receive and ye shall receive them." The context fortifies the statement, and raises it upon a lofty pedestal before the eyes of mankind,—"Verily I say unto you, that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith;" and then follows the promise, "Whatsoever ye desire when ye pray, believe that ye receive and ye shall receive." Elsewhere we are

told, that "the fervent prayer of the righteous man availeth much:" and then, instances of amazing and immediate success are given. The tone of Jesus never becomes more emphatic, his annunciation never more startling, than when he declares, "Whatsoever ye ask the Father in my name, he giveth you. Ask and receive, that your joy may be full." Words of divine encouragement, addressed indeed to the immediate disciples; but yet, under the Christian dispensation, belonging in a spiritual sense to every faithful follower. The fact, that such a promise was given and kept, proves that neither God's providence nor man's responsibility is invaded by such an attention to our requests. So too the blessing promised, in addition to that resting on private supplication, "If two of you shall agree on earth, as touching anything they shall ask, it shall be done for them of my Father which is in heaven!" So too all the Apostles. Indeed, where one word bordering on this truth can be found in the Old Testament, so instinct with the peculiar inspiration of our own loftier faith is this promise, a chapter can be gathered from the New. John declares, "If we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him; whatsoever we ask we receive of him:" almost a reiteration of my text. "If any of you lack wisdom," says James, "let him ask of God, who giveth to all men liberally. —But let him ask in faith, nothing wavering."

But, not to allude to those parables which, like that of "the unjust judge," clothe this fact in the richest and most life-like drapery; more than any mere assertion to my mind, is the vast store of blissful thought and quickening promise, contained in the name, "Father," "Our Father." With that annunciation of God Christianity begins and ends. Enthroning that in the childlike soul, carrying it out in the filial life, its kingdom comes. That truth we have never yet comprehended, never unfolded in its vast influences, never thoroughly raised our life by its inspiration, never felt it so deeply as to shed around its divine sunlight.

The Heavenly Father's relation differs from that borne by the earthly parent to his child, not, as the weakness of our faith would fain persuade us, by the coldness of his regard, by his chastening the tenderness we feel for our offspring by the cold majesty of a king, the general but distant care of a wise governor.

It is, that he alone of all parents knows no limit to his power, no restraint to his affections. It is, that the kindest of earth are unkind beside him; the tenderest mother stern, the wisest and strongest father helpless! Have we yet felt, can we feel, enough, that we are infinitely more than subjects, more than worshippers; that we are sons of God! that his love has a reality, his affection a reason, motive, impulse; that of Him and to Him is our whole being; that his heart beats in sympathy for our trials and rejoices in our joys; that his spirit yearns after every tempted child, and calls every wanderer to his near presence, and spreads a diviner light around the faint and feeble, and welcomes the departing from the clouds of earth to the glories of heaven?

We have heard of a poor mother, who journeyed on foot in the dead of winter a hundred and fifty miles, that her child might sleep in peace, in ground consecrated, as she felt, to the rest of the people of God. Think you, the Heavenly Father can see a child of his lying buried in sin, his immortal nature entombed where is no peace, no sweet sleep, no celestial dreams, no blissful awakening on an eternal morn—and be present himself to that child, folding it in with the all-surrounding atmosphere of his invisible being, yet by no impulse, no breath, no touch of any secret chord quicken that soul to itself, to His love—its promised heaven? Think you, that this all-embracing Spirit, clothed alike in unbounded might and unbounded affection, can be present wherever his own offspring are encompassed with temptation and just ready to be trodden down by the hosts of sin—can feel for them a love exceeding infinitely all that human fathers have together known, and not desire to rescue them—not move their souls by any angel-thought, not touch their hearts by any heavenly pulse, nor hear the cry for deliverance, nor answer the prayer of the bleeding, breaking heart? Would this be a *father*? Would the denial of a cry He had taught their own souls, raise Him a particle above the relentless judge, who sees sin multiplying its demon form, yet feels only his mission to punish; or the merciless sovereign, who avenges the misery he never endeavors to prevent? Think you, that this merciful and loving parental Nature can be forever around, and "never far from any one of us," in our doubts and fears, our longing for heavenly guidance, our shuddering over the dread

mystery of being, our perplexity at some unexpected crisis, when we know not how to move, when experience is dumb, and philosophy aghast, and affection spell-bound with apprehension—at some moment perhaps, when a single step seals our doom, yet to our passionate supplication this omnipotent Father can, this all-merciful Father will, vouchsafe no reply, offer no suggestion, present no leading thought, in no way, to no degree, strengthen, comfort, counsel, quicken or save?

I do not ask, you will observe, that, because God is our Father, he should so obscure our moral likeness as to overrule our freedom: but, not doubting that our souls are ever in contact with the great Soul of the universe, that our hearts are naked to Him on every side, I cannot but feel that, if any truth may be trusted in Christianity, it is that God will succor, guide, deliver, bless the prayerful spirit. I am not asking sensible miracles,—these belonged to the childhood of the world; and, though every birth and every death and all the great processes of nature are still miracles to us, I do not look for such overwhelming Divine manifestations now that the infancy of religion is over, and its foothold firm, and its eye bright, and its ever-living heart strong. Yet it is true, as Elias was answered regarding the rain, as the prayer of faith, it was promised, should save the sick, it may be with us—may be without our understanding fully by what agency the calamity was warded off, or the long-delayed blessing secured. But I do not think we are to be dwelling much on any other than spiritual wants and inward gifts. The presumption of those who claim of God they know not what, ever shocks me. Neither the life of the dearest friend I have on earth, nor the outward triumph of the truths which my mind clings to as to existence, could I ask of God, feeling certain he ought to grant my request. What can I tell of how much darkness may yet overtake that spirit, which my weak heart would hold back from ascending into perfect light and unbounded glory? What can I know of the mingling of error with truth in everything human, which may possess the purest faith and change into a Marah-pool its fountain of living waters? Nay, as the highest form of Protestantism is manifestly unfit for the spiritual state of most Romish lands, as the silent thanksgivings of an angelic life would never nourish natures like our present ones, the

very elevation of our views may incapacitate them for immediate efficacy to all.

Surely, there is nothing Christian in the claim our fond thoughts continually make on God for things needless, things inconsistent, things oft-times offensive and injurious.

That very many of the common petitions of earth—petitions which in fact contradict that one of our Lord, whose unequalled wisdom teaches us to ask for a sufficiency to sustain life, for daily bread and no more—petitions, which in their spirit question the wisdom and doubt the providence of our Father, are so much breath wasted on the air, is nothing against the promise of Christ or the power of prayer. Too many of our prayers are for temporal blessings: the mere expression of fear at coming change, the natural breathing of doubt, the honest utterance of worldly desire. "We ask and we receive not," because we ask of Christ, like the half-converted Apostle, to sit at his right hand in a kingdom of this world; because we esteem this life all, and heaven but an angel-winged dream; because we ask God to quench his own spirit, and shut out his own presence from the soul: and therefore are so many prayers fruitless, so many hearts as good as dead!

Of spiritual blessings we have never, we can never ask enough. No urgency is too great, no importunity too pressing, no expectation too confident, no hope too aspiring, when we seek of God the best thing he can give—himself—his love, his truth, his spirit, his holiness. All that makes us one with Deity, and binds up our life in the golden sheaf of immortality, and brings out the Divine image in our hearts, was meant to be sought as the exhausted swimmer craves aid, as the sick man on the grave's borders implores the physician's counsel, as the traveller waylaid by midnight assassins raises his voice for rescue. There cannot be too much confidence in our desires that the kingdom may come, nor too much joy at the privilege of asking, nor too much trust that our prayers for real and needful blessings will be granted. This fulness of faith is implied in every promise, instanced in every inspired example, enjoined in the parables as well as the life of the Saviour, and enforced by reason itself; which sums up all the other teachings, all too that needs to be said on this part of the subject, by insisting, that only what we ask believing we shall receive *is asked in* the right frame to improve the sought-for bless-

Another, equally important part of the subject is,—how are our prayers answered? Does not a prayer for God's presence or love fold around the heart a sort of spiritual atmosphere? Does it not bind about us influences we cannot cast aside, cannot forget, cannot pass away from? The best efficacy of preaching I have thought to be this, the breathing into the mind and heart a tone which remains after the pleading voice is hushed, after the text and subject of discourse are forgotten. So with our prayers. If one of us approach the sick-bed of a friend, if we see the sufferer's struggle with Providence, his inability to submit, his unwillingness to go, his passionate love of the world, his blindness of vision as well about the justice as the mercy of God;—well, we speak with the sufferer familiarly of his serene trust who said, just as the storm was about to break on his head, not "Father! save me from this hour!" but, "Father, glorify thy Son!"—cause my patient endurance of wrong, my cheerful submission to thy will, to honor Thee. We gather similar examples from the record of all time, we dwell upon the peace of this spirit amidst all the changes of life's troubled voyage, its joy in tears, its triumph in disaster, its jubilee-psalm in death;—by and bye our own soul is kindled, the over-full heart seeks relief in prayer. The supplication suggests nothing new, perhaps; it adds not one other thought or motive. But it gives new force to all that has been said, it cements it into a Gospel of self-surrender, it breathes upon it the blessing of God and the hope of heaven. Yet no progress seems immediately made. After a few days, without any other influence being perceived but this, a great change is observed; the character is renovated; the whole attitude towards God altered; from a rebel the sufferer becomes a subject, from an outcast a child. Instead of murmurs, we catch the faint whispers of prayer for resignation; instead of groans, the songs of a seeker who has found. An atmosphere is spread around by the power of prayer; the open heavens bend over; angels come and go. Through human instrumentality, by the appointed means, the promised blessing is secured. We cannot indeed separate the man from the God in the result: but, the assurances of Scripture, and our own consciousness of inability apart from Him, no less than the unquestionable fact of His *continual* inspiration of every willing spirit, teach us to acknowledge *gratefully* the hand of God.

So too, if a genuine revival is prayed for in a church, prayed for, I mean, individually and from the heart; the sense of spiritual need, the desire of spiritual life, the expectation of spiritual refreshing, will attend each member wherever he goes, like his shadow, will give a new tone to his voice, a new lustre to his eye, an unearthly tenderness to his manner—will interest the lukewarm, arouse the cold, call back the wandering and win the sinful to itself. The earnest prayer will fulfil itself apparently—because in and through it God acts.

Apply this now to a memorable historical instance. During the season which the American army spent in such utter destitution in the Valley Forge, the Commander-in-chief was observed to retire apart repeatedly, into a solitude which none were permitted to disturb. At last, one bolder spirit penetrates the retreat, and finds Washington at prayer. Now, all men have admired the rare patience with which he endured that fearful winter, that howling tempest of discontent, famine, despair, the indifference of Congress, the prostration of the country, the hopeless misery of his brethren in arms. It was this calm endurance of difficulty, this more than heroic trust, which saved his army from extinction, and his country from ruin. And this was, who can question it, the answer of prayer in his own heart; its sway through him upon his undisciplined but devoted troops; the succor of Heaven to its struggling and overborne servant.

Take too the well-known case of the Society of Friends. Many have I known whom no outrage could provoke, no peril intimidate, no alarm disturb. When we sound the depths of their spiritual experience, we find that this too illustrates the power of prayer: that they have only found what they sought, that they have received what they asked. Above all things else, they desire of God this imperturbable serenity of soul; and it is given through the request, and in answer to it. There is nothing to my mind irrational, nothing mysterious about the matter. It makes part of my idea of Providence; part of my view of the attributes of Him with whom we have to do.

The examples given explain our whole doctrine. Spiritual desires are never denied, spiritual gifts are never withheld, from the patient seeker. True, the answer cannot be distinguished from

the natural action of the mind upon itself. No more can the temporal gifts bestowed be distinguished from the usual results of human care and effort. He who is able to do exceeding abundantly above what we even think, concurs in the result, a co-worker with our own quickened powers. The action of the Great Spirit on our spirits and the chief agency of the Father's love was intended to remain thus hidden beneath the veil of second causes: that, as we know the effect, we may trust the cause; as we see the promise, we may read with believing eyes the fulfilment; may not doubt, but love; may not question, but adore, obey, and live in communion with Him!

Little time remains to urge those two conditions, by which our prayers not only may, but must be answered.

The first is urged in my text, and has been continually kept in view through my discourse,—faith in an answer. A strong determination of mind, an iron fixedness of will, a resolute bending of the whole soul to this one point—a conviction that what we want *can be;* and that, unless it be, we perish miserably. Most of our offerings, I fear, lack this very thing. We pray in such a timid, hesitating, double-minded way, that in fact we ask the Father to deny us. We shut the gates of heaven on our souls, then complain we do not hear them open at the first knock.

I cannot question this lesson of the New Testament, this lesson of trust and hope. My first duty in asking is, to expect to receive what I ask. One condition of God's giving is, that this trusting, childlike state shall prepare my heart and life for his blessing. A doubting petition is a mockery in itself, and an insult to Heaven. We have our claims as children upon a Father. Let us remember the unjust judge in the parable.

Secondly, we must *live* our prayers. They must penetrate our lives, impel our thoughts, possess our hearts, guide our souls, fill them with the believer's joy, with the goodness of Providence and the mercy of God. That prayer has no depth of meaning or heartiness of purpose which does not write itself out on the life and stamp itself in on the thoughts—which reaches not down to the common and seen, as well as up to the Infinite and Unseen. Spiritual blessings especially, which we most need, which God most delights to give, must be secured by our working, as well as his

working in us. Less than this were wanton injustice in God, and gross hypocrisy in us. Every other prayer we endeavor to act out; the prayer for worldly success we give ourselves to fulfil. The prayer for spiritual growth our own lives as well as the open heavens must echo—the temple of the spirit must echo to the outer temple's praise—or no comfort can devotion give in sorrow, no cheer in adversity, no support in death.

ADDRESS DELIVERED AT THE FUNERAL OF REV. GEORGE WADSWORTH WELLS, AT GROTON, MARCH 21, 1843, BY REV. C. A. BARTOL, OF BOSTON.*

"Our friend sleepeth."—The house of God has become the house of mourning. The people of God's house are a family in affliction, with those whose nearest bonds in life are broken. The servants at God's altar are here to lament their brother, with those who have lost a brother by kindred blood. Strong, various, tender were the cords that bound the departed to one or another of us, but to all he bore one relation, that of a true-hearted friend. Husband and father, brother and pastor, and friend,—are the ties all sundered at one blow. And though genuine sorrow be the most private of emotions, loving to sit in its chamber alone, no place can hold the sincere mourners on this occasion but that of the great congregation in their public assembly.

"Our friend sleepeth."—Our great Exemplar was once subject to a personal grief. Once "Jesus wept." And our tears are not forbidden to flow because they mingle with his. But why should he weep, when he knew that a prayer would bring back his friend? No soul of genuine sensibility, pondering those circumstances, will wonder that his swollen heart should have found vent even over the sod so soon to be rent with a resurrection. Why should *we* weep, when we know that our friend is sharer in that resurrection, not returning indeed to struggle longer with the wearing diffi-

* Requested for publication by the Society in Groton, and with their consent printed previously in the *Miscellany*.

culties of this mortal life—soon to be overtaken by death again, but exalted into that rest, which is rapture, beyond the grave.

"Our friend sleepeth."—Death is not that cold and senseless annihilation of being it seems, and some may think it. There is more than the unmoving, stony quiet of that frame you have seen so active, that face you have beheld so expressive, those lips whence so oft you have heard the melody of home affections and the solemn tones of public exhortation. But a light slumber passes over the immortal spirit, and already it is waking to rejoice in the blessed activity of heaven.

I come not to chide your tears. Christ and God permit them, if you shed them not bitterly, not repiningly,—as those who have no hope; if sacred joy, as well as wailing grief, send forth these tributes; and if through them the eye of faith look up to where Jesus long since has gone to prepare mansions for his followers.

I will not reprove your emotion, if when these lifeless remains are committed dust to dust, you remember that the gate of the tomb has been broken, and the ascending spirit of the Master has left open the door of heaven to his disciples.

I presume not now to enter the apartments of domestic grief. We will tread lightly within the hallowed precincts. The head of the household, the partner of love, the parent of children,—it is not for me to say how kindly and constantly, with what spontaneous tenderness and watchfulness, the departed stood in these holy relations. "The heart knoweth." What strong attachments he was capable of to those whom the close unions of life brought into his circle, and with whom it is my privilege to mingle, I could if need were testify. Nor, my friends, is it for me to tell you of what a minister you have been bereaved. The growth and harmony of this society, the increasing attention to personal religion and to every good cause, the very aspect of this rebuilt temple of praise, tell that.

But it may not be unbecoming for a companion in the ministry to express the wide and unqualified esteem, so far as I know without exception, in which the pastor of this church was held among his brethren. All cherished for him a deep, and I have thought a somewhat singular respect,—doubtless owing to his peculiar and individual qualities.

I may not forget either that the grief is not of this church and town only. There will be many a moistened eye, and many a stricken heart in the first chosen, and always loved spot of his youthful labors. Spiritual connexions were woven there not of time only, but to hold when the Lord maketh up his jewels, and those who have turned many to righteousness shine as the stars forever and ever. In all the various scenes of our friend's occasional or continued ministrations, the news of his departure, I am persuaded, will strike a pang, such as belongs only to the truly good. Zion herself, the Israel of God, may well mourn at parting with such a defender and builder of her walls. We do not canonize the good, nor formally enter their names on the Calendar, nor set apart a day for the commemoration of "all saints," but none the less, surely, for this, should their consecration be in the soul and our conscious memory their enduring register.

Suddenly called to this sad duty, I can give no extended account of his life and ministry, such as I had hoped would be given by one who has known and loved him from his youth,—who is unavoidably prevented from coming—as he would cheerfully have done—to pay, more in accordance with all our feelings, the tribute which I should greatly have preferred, sitting as a friend and mourner, to hear. Some very slight sketch however cannot suitably be omitted.

George Wadsworth Wells was born in Boston, October, 1804; was entered at College in Harvard University 1819; graduated in 1823; and pursued theological studies at Cambridge in the Divinity School the usual term of three years. Before being regularly established, he preached a while in Boston and Baltimore, after which he was happily settled in Kennebunk, Me., in October, 1827; where he remained eleven years. His health, never very robust, at length decidedly failing in the severe climate and bleak exposure of the coast on which that town lies, he was obliged to seek a milder sky, and preached successfully one winter in Savannah, Ga. Somewhat recruited, he hoped to be able to endure again the rigors of the northern year. But he was urged by advice, to which he could not be deaf, to leave Kennebunk, which he did with unspeakable regret. In November, 1838, he was installed in this place, where he has since ministered, with what acceptance and success

you well know. But again his health broke under the arduous toils of the profession, made doubly hard and exhausting by his ardent spirit and indefatigable perseverance. He preached for the last time on the first Sabbath in February. He died on Friday morning, March 17, in the 39th year of his age.

And from childhood till that time it can be said of him without doubt or misgiving, as strongly as of any one, that he led a pure and blameless life. It falls not to a man to be sinless,—but I know of nothing in his whole career which his friends would desire to forget, or need to cover with any mantle of charitable construction. In very early life he was distinguished for his love of truth, for the early development of religious faith, and a moral fortitude. He passed through every study, grade and station with honor, till he became an ambassador for Christ; in which capacity he has throughout been remarkable for the depth and gravity, and a certain tone of reality, with which he brought personally home to each hearer's mind the sacred themes of his address. Hearing him preach in my youth, I distinctly remember the extraordinary seriousness and simplicity of his exhortations. The chief quality of his style was a hortatory reasoning at once moving and convincing.

I feel my inability to speak worthily of the character of our departed friend. Though I have long known and loved him, the wide separation of our spheres of labor has given me far fewer opportunities than I should have coveted for that close daily observation, which is requisite that one may speak with confidence of personal dispositions. But *his* qualities were so simple and evident —his heart was so transparent,—that some brief delineation I may not fear to give. His most conspicuous trait, which struck the casual observer, and seemed to be the very habit and posture of his mind, was humility. And by this I mean, not so much a feeling of self-distrust,—for he respected and relied upon the powers God had given him,—as an absence of all pretension and self-exaltation. I have never known one whose freedom from every sort of assumption or undue forwardness was more entire. He set up no claim. He thrust in no interference. He invaded no man's place or right. He envied no man's distinction. He craved *no* man's praise. He was quiet and possessed in himself, and

made neither show nor noise in the discharge of his duty. I have thought he withdrew himself too much from the notice and acquaintance of others. I feel sure that nothing but this voluntary retirement prevented a much wider intercourse and fame, such as he secured wherever he could not keep his worth from being known. His self-renouncing modesty so abstained from the least presuming, as with some to inspire a feeling of awe and distance, like what might have come from another man's pride. He had even a diffidence of granting his services to the Society of which he was a child, which I could but once overcome, though I believe no one was heard among us more acceptably.

Truly he had studied the character of him who was "meek and lowly in heart," and gained the fundamental qualification of a Christian minister, by being a Christian. Yet he was by no means of a weak and yielding temper. He was not the man to surprise into unworthy concessions. No man ever planted himself more firmly on the ground of his convictions and principles, and pursued more without wavering the course they prescribed. Thus he reduced to a beautiful harmony qualities both good and useful, which might seem at first sight incompatible. And of all the unions of opposite virtues, none to my mind is more interesting and striking than this, of a meekness that is gentle up to the very point of principle and duty and the law of God, and there turns to adamant. The flowers may be plucked, but not the rock. Indeed I am not sure but his firmness too sometimes tended to excess. But I am sure that in its main proportions it had the excellent and substantial foundation of righteousness, and that, if he stood fast, he stood fast in the Lord.

But the remarkable composition of his character I have not yet fully set forth. His self-sacrifice was as prominent as his self-reliance; his feeling as warm and flowing, as his resolve was enduring. While his object was ever in his gaze, and his purpose sometimes seemed almost stern, his fervor amounted well-nigh to enthusiasm. Set for the defence of the Gospel, he turned not from his post. His pledge to the great Captain of his salvation he adhered to, and as a good soldier redeemed. But at the same time he *denied himself*. I do not know whether, should I inquire of some intimate companion here concerning his traits, self-denial

and self-sacrifice would not be the words spoken sooner than any others that I have used. Disinterestedness entered largely into his spiritual elements and his daily walk. No stranger was he to that living, ever-burning, immeasurable principle,—the essence of God, the actuating motive of Jesus, and the crown of his religion,—the principle of love.

And all these moral qualities were sustained and made effective in a profession, the demands upon which seem to be daily increasing, by strong and sound powers of mind. He was naturally thoughtful. I have heard from those who had opportunities to know the truth, that his bent was more to inward reflection than to outward observation, though his aims and his method were altogether practical. And I should suppose he inclined rather to the severe processes of reasoning than to flights of imagination. While over all his intellectual faculties, the moral and spiritual predominated. Doubtless he like others had faults,—but I have never observed nor been informed of any appearances of such not resolvable into some excess of the main principles entering into the composition of the virtues.

I esteem myself blessed of Providence in one respect in the duty I here perform,—that I have such things to speak of in the disposition and character of the deceased. Here least of all, I trust, could I knowingly use exaggerations of panegyric. The single-eyed and truthful spirit of him I am attempting to portray, as well as this consecrated altar, would rebuke me if I did. But I cannot tell over whom of my friends, were he lying there, I could utter myself with more complete, unmingled respect. And I speak to those who know that this man's *soul* was in his profession and his work. Alas! in them too absorbingly for the endurance of his bodily frame. He persisted perhaps to a fault in laboring when the state of his health and the advice of his friends and the counsel of his physicians forbade. It was always so. Wherever his lot was cast, persevering toil was the attitude with which he stood in it. He would fain die with his armor upon him. And he did. Well do I remember, on the eve of his leaving his former place of settlement,—as with his sainted mother, dear to me also, we conversed together,—what an almost invincible reluctance he expressed to giving up his charge, though, remaining in it, fatal dis-

ease stared him in the face. To the last I think he was hardly persuaded, though he left. He would have staid there and died in the sweep of those harsh ocean-winds, yet in the embrace of those who loved him as well as people can their shepherd. And when Providence at length sent him hither, he employed, as you know, the recovered remnants of health and strength with the same severe industry and hardy exposure. He hath fallen in the furrow, but not till he had planted in it the good seed, to spring up, I trust, bearing fruit thirty, sixty, an hundred fold to the glory of God and the memory of His servant.

And now he shall go in and out among you no more forever. He has offered up his last prayer in this pulpit, and made his closing exhortation. His hands shall no more break the bread of this communion-table. No more on the forehead of your little ones shall he sprinkle the water of baptism, which could hardly from purer hands fall upon that purity. He cannot again stand with gentle sustaining words by your bedside when you are sick, and cheer earth's despondency by hopes raised to Heaven. Nor yet again can he heal the wounds of your grief with the balm of his comforting words and devotions. Alas! he himself is now the departed, and we have come in his stead, to heal and comfort, if we may.

How richly has he himself provided for the consolation of those who bewail him, in his own words too often and too strongly spoken to be forgotten. Let them do him this respect—of heeding his lessons. We see the sanctuary this day hung with no dark drapery, and this is a testimony of regard to one of his most cherished opinions, which those who most loved him feel bound in this, and in all ways, sacredly to observe. May we take the very spirit of his view into our minds and maintain that inward cheerfulness he would bid us cherish, could the voice so familiar again reach us, to conduct these accustomed services, which he shall never lead again.

Nay, friends and brethren of this religious Society, if you will, his ministry is not over. Though dead he yet speaketh. And do you not seem to hear still those singularly solemn tones, those peculiarly pathetic pleadings, those pungently earnest remonstrances, with which he has been wont so faithfully to address you? It is

not too late to admit their regenerating and sanctifying influence, which may with some have been too much excluded. What a tribute to him to be born again under the meditation of his counsels, which he can speak now only to your spiritual recollections. He has blown the Gospel-trumpet in your ears,—ah, let some of its sweet and solemn windings come up again even above the horizon, though faint and fading away, till the very echo become your effectual call to repentance and a godly life. Let him repeat these sacred ordinances in your inward thoughts of him, till a seal and sanctification indeed be stamped upon them, for your everlasting edification and peace.

And God bless to us, my brethren and fathers in the ministry, this solemn event. God forbid that you and I should not take its meaning and admonition to ourselves, while we would fain impress it on this mourning flock. Are our loins girded about like his, and our lamps burning as brightly? Are we as ready to fall in the field of the Lord's sowing and harvest, and as ripe for his reaper of Death to gather us into his garner? God grant that while our day and work last, and ere the hour come for us to lie, as he lies, beneath the very place of our prayer and teaching, we may be moved to new diligence and faithfulness by the thought, that so much of diligence and faithfulness has been removed from the earth.

And now, with our prayer and lament over it, this that was mortal of our friend goeth to its rest. This is dead,—but our friend sleepeth,—sleepeth from the struggles of this world, from anxious no less than delightful, and overwearing labors, from the tortures of piercing disease.

He sleepeth in Jesus,—and those who sleep in Jesus, awake to glory. Yes, he liveth to God and to the Lamb. What he believed in he sees; what he hoped for he enjoys; what he toiled for on earth, he beholds gloriously accomplished in heaven.

Friends, dear friends he left below: friends, dear friends he has found above. A happy, very happy home he is parted from: a happy, most happy home he has reached. Father, mother, brother, sister have gone before him; and the beloved who yet linger he awaits,—till the household-circle, so oft broken, is complete again, and the forms with the feelings of our sorrow forever end.

NOTICES OF RECENT PUBLICATIONS.

THE SOCIAL HYMN BOOK, *Consisting of Psalms and Hymns for Social Worship and Private Devotion.* Boston: James Munroe & Co. 1843. pp. 360, 12mo.

IT is gratifying to mark the improvements which within a few years have been made in our devotional poetry. Many gifted spirits have been employed in the production of sacred hymns; and there has not been wanting, either among ourselves or our English brethren, religious taste or industry in collecting them. We welcome, with the rest, the graceful little volume before us, as supplying a want, which has been sensibly felt in a department of our social worship, and as well adapted to private and domestic devotion. The excellence of its typographical execution invites attention, which will be amply rewarded by its skilfully selected and arranged contents. In addition to some of the choicest hymns of other Collections, which, familiar and dear as they have become to every devotional heart, should never be excluded from any such work—as those of Watts and Doddridge, of Wesley, Montgomery, and Barbauld—the Compiler has introduced several bearing the title of "Ancient Hymns" translated by Bishop Mant, which the lover of sacred poetry will be gratified to find here. We notice also with pleasure, in company with a few of Cowper's not usually published, that beautiful hymn of Sir J. E. Smith—on the words "It is I; be not afraid,"—peculiarly suited to seasons of anxiety or grief, and breathing the true spirit of Christian courage and trust.

Large Collections of Psalms and Hymns for the use of churches are already sufficiently numerous. Perhaps we should have regretted to find another added to those which have been already supplied by the careful labors of Sewall and Dabney, of Greenwood and Peabody, of Lunt and Flint. But for infant and feeble parishes, "unable to procure more expensive Collections;" for the meetings of the vestry and all other social services among Christians; for the private and domestic altar we cordially re-

commend the Selection before us. It unites the indispensable grace of a Christian spirit, by which it is pervaded, with poetic beauty; and so entire is its freedom from doubtful or sectarian phraseology, that it may easily become the manual, and a favorite one too, of Christians of various denominations.

WHAT THINKEST THOU? *A Sermon preached in the Twelfth Congregational Church, Boston, Sunday, March* 5, 1843. *By Samuel Barrett, Minister of that Church.* Printed by request. Boston. 1843. pp. 24, 8vo.

THE pastor of the Twelfth Church has given an example, which we wish might be often followed. He has taken occasion in the course of his usual pulpit services to answer, with entire frankness and as fully as the limits of a single discourse would permit, a question frequently addressed to him in private—concerning "the views which he entertains on several topics of religious doctrine and inquiry." The sermon before us contains a statement of the preacher's opinions on the chief subjects of religious discussion. It is a statement—not an argument nor an exhortation; and as such, is clear and satisfactory. Two preliminary remarks are suggested by the difficulty which many persons suppose lies in their way, if, "without much leisure for personal investigation," they attempt "to judge between the conflicting claims of different systems." Two simple rules will remove this difficulty; first, "compare the prominent features of those systems with the leading principles of the Christian religion," as taught and exemplified by its Divine Author; secondly, "glance at the chief points of the proposed systems, to see how they are adapted to man's nature," for "God, being equally the Maker of man and the Inspirer of Christ, could not have revealed a religion through the one, for the use of, and yet unfit for the nature he had given to, the other."

Mr. Barrett then, in successive paragraphs, replies to the inquiries—"what thinkest thou of human nature?" "of man's power relatively to the duties his Maker requires of him?" "of sin and its consequences?" "of virtue and its rewards?" "of Divine Providence?" "of the chief end of God's moral government?" "of

Christ and the cross?" "of the outward means of grace?" "of the Gospel in its entireness, as regards its claims, sufficiency, and influence?" "of God himself?" To these several inquiries the answers are explicit, and such as we think are alone justified by a true interpretation of Scripture. The discourse is generally marked by an unadorned perspicuity of style, but in one paragraph—upon the sufficiency and influence of Christianity—it rises into a strain of lofty and sacred eloquence, which, if our pages would allow, we should be especially glad to lay before our readers.

PREPARATION FOR DEATH. *A Sermon preached in the Church in Brattle Square, March* 5, 1843, *the Sunday after the Interment of Hon. Peter O. Thacher, Judge of the Municipal Court. By S. K. Lothrop, Pastor of the Church in Brattle Square.* Boston. 1843. pp. 20, 8vo.

THE occasion of this discourse appears from the title-page. The death of Judge Thacher, who had for nearly twenty-five years been a Deacon of the Brattle Street church, (of which his father was once pastor,) "bearing the vessels of the altar to the congregation, dispensing the charities of the brethren, and discharging all his duties as an officer of the church with an earnest, prudent and faithful spirit;" and who for twenty years on the bench of the Municipal Court had "shown himself fully competent to meet the exigencies of the times and of his position, and amid the increased and increasing labours and difficulties of his office had discharged its duties with singular ability, with an integrity unimpeachable, with a firmness and independence never intimidated, with a mercy prudent and discriminating in its judgment and exercise, with a knowledge of principles and precedents that made him seldom in error, and with an indefatigable industry and fidelity that entitle him to the grateful remembrance and considerate regard of the community he so long and so faithfully served;" the death of such a man, filling such relations, could not be suffered to pass without notice from the pulpit. Mr. Lothrop used the occasion worthily and profitably,—first turning the thoughts of his hearers upon the preparation which we all need to make for death, and then giving

a sketch of the life and services and character of his departed friend. "Thus saith the Lord, Set thine house in order, for thou shalt die," (Isaiah xxxviii. 1,) is the text. This setting our house in order—or true preparation for death—"does not consist in gloomy thoughts and anxious fears upon the subject," but in "moderating our attachment to earthly and visible things," even to "those objects of this world, which are innocent, beautiful and holy in themselves," and "placing it in complete subjection to our love of God and duty, of truth and heaven;" in "discharging with fidelity those duties, and cultivating assiduously those qualities of character, which in the review of life and at the hour of death can alone give us peace and hope;" and in "learning to look upon death ever in the form it wears in the Gospel"—"as a mere event in the progress of existence"—"in truth a new and better life."

Judge Thacher was born in Malden, December 22, 1776, and died in Boston, February 22, 1843. "His birth and death thus occurred on days memorable in the annals of our country—the landing of our Pilgrim ancestors upon the rock of Plymouth, and the birthday of Washington; and his life and character were not unworthy a descendant of the one, and a countryman of the other."

THE HISTORY OF THE JEWS, *from the Earliest Period to the Present Time. By Rev. H. H. Milman.* New York: Harper & Brothers. 1843. 3 vols. 12mo.

WE notice this publication for two reasons; first, that we may speak of the new edition of the *Family Library*, by the Harpers, (the volumes of which, in paper covers, are sold at half the cost of the former edition,) and may commend this series as among the best and cheapest works in this day of cheap printing and various reading; but chiefly, that we may advise every one who does not already own this *History of the Jews* to purchase it, and read it. It does not seem to have enjoyed the favour to which it is entitled by its tone of liberal criticism, its historical accuracy, and its graceful style. As a popular commentary upon the historical writings of the Old Testament, we know none in our language that *should* be preferred.

INTELLIGENCE.

ORDINATION AT SACO, ME.—On Thursday, April 13, 1843, Rev. John T. G. Nichols, of Portland, lately graduated at the Divinity School in Cambridge, was ordained as Pastor of the Second Church in Saco, Me. The services were conducted as follows:—Introductory Prayer, and Reading of the Scriptures, by Rev. Mr. Parkman of Dover, N. H.; Sermon, by Rev. Dr. Nichols of Portland, Me.; Ordaining Prayer by Rev. Mr. Edes of Kennebunk, Me.; Charge, by Rev. Mr. Peabody of Portsmouth, N. H.; Fellowship of the Churches, by Rev. Mr. Bartol of Boston; Address to the People, by Rev. Mr. Whitman of Portland, Me.; Concluding Prayer, by Rev. Mr. Bridge of Standish, Me.

Dr. Nichols took for his text Romans i. 16: "The Gospel of Christ—the power of God unto salvation." He spoke, in the introduction, of the strangeness of the annunciation as it must have seemed to those to whom it was made, and as it still seems to some even at the present day; but the preacher thought that the developments in physical science teach us what to expect in regard to spiritual things, and that comparative Providence gives probability to revealed religion. The origin of our religion might be obscure and yet its value not diminished, for that consists in its reality, and not in the incidents accompanying its origin. This was illustrated by the Jennerian discovery of vaccination; there is the reality—it is expelling one of the severest maladies from which our race has ever suffered, and multitudes are enjoying its saving power who know nothing of the circumstances of its origin. The need of some regenerating power, both in regard to individual character and the hopes of society, is universally felt. Allusion was made to the views of a Professor of History in one of the English Universities in respect to the improbability of much farther improvement among men, through want of a new race to carry it forward. The preacher expressed but little respect for this "Millerism of statistics." What we need, he thought, is not a new seed, but improved methods of culture; and these are furnished in the Gospel of Christ. After these introductory remarks, Dr. Nichols proceeded to point out the sources of power in the Gospel. The first source of its power he found in the fact, that the Gospel began with God and was from him,—not only in its origin, but also in those influences granted to give it extension in the world and control over the heart and life. The second source of power he found in our faith and self-surrendry. Here the preacher gave a beautiful

exhibition of the power of the Gospel as a preparatory influence in removing all false notions and preparing the way for a final work of grace upon the heart. The third source of the power of the Gospel he found in its adaptation to elicit the sympathies of the human heart. Having completed the body of his discourse, Dr. Nichols pointed out the feelings suitable to the occasion. These, he thought, were solemnity,—prayerfulness,—singleness of devotion to the glory of God,—and a deep *religious* sympathy in each other. In conclusion, he alluded touchingly to his own relation to the pastor elect and commended him to the kindness and love and prayers of his people.

Mr. Peabody, in the Charge, directed the attention of the pastor to but one branch of his duties—that of preaching Christ as "the way, the truth, and the life;" and not only so, but as the motive power of the Gospel, calculated to warm the heart, enlist the affections, and give strength and energy to the enfeebled will.—Mr. Bartol alluded to his having been brought up under the spiritual instruction of the father, and as a companion of the son, to whom he now extended the hand as well of private friendship as of the fellowship of the churches.—Mr. Whitman reminded the people, that the good results expected from the labors of their pastor would never be realized unless they as individuals would perform faithfully their duties. He directed their attention to the importance of seeking for personal religious improvement, and of cherishing a spirit of religious sympathy among themselves and towards all who might come among them. He exhorted them to manifest towards their minister the spirit of forbearance, of confidence, and of frankness.

There was a movement in the Council before the Ordination which seems worthy of record. It was suggested that of late Ordaining Councils in our denomination had neglected to examine the candidate previously to assisting in his ordination. It seemed to be the general wish, both of the clergymen and of the lay-members of the Council, to revive the old practice of examining the candidate. Some, it is true, doubted concerning the propriety of this course, and wished for further time for reflection before coming to a decision in regard to it. It was admitted that churches had the right to ordain their pastors without the assistance of an Ordaining Council, but it was contended that they had no right to insist that the members of such a Council should take part in the ordination unless they were satisfied of the qualifications of the man to be ordained. There was not time for a full discussion of the subject; but the feeling in favor of a return to the old custom was so general and so strong, that Mr. Nichols was examined by the Council before they voted to proceed to his ordination.

Ordination at Kingston, Mass.—Mr. Augustus R. Pope, of Boston, a member of the class last graduated at the Theological School in Cambridge, was ordained at Kingston, as Pastor of the first Church and Society in that town, on Wednesday, April 19, 1843. The day was inclement, but the meeting-house, which is large, was well filled. The interest of the occasion was heightened by the presence of the venerable Mr. Willis, formerly minister of the parish, now nearly ninety years old, who occupied a seat directly under the pulpit and facing the audience. The order of services was as follows:—Introductory Prayer, by Rev. Mr. Briggs of Plymouth; Selections from the Scriptures, by Rev. Mr. Osgood of Cohasset; Sermon, by Rev. Mr. Bartol of Boston; Prayer of Ordination, by Rev. Dr. Kendall of Plymouth; Charge, by Rev. Mr. Lunt of Quincy; Fellowship of the Churches, by Rev. Mr. Moseley of Scituate; Address to the People, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Moore of Duxbury.

Mr. Bartol took for his text the 17th verse of the xixth chapter of John: "Sanctify them through thy truth; thy word is truth." In the development of his subject, he considered Christianity, first, as a religion of *facts*; secondly, as a religion of *principles*; thirdly, as a religion of *inward experience*: and defended it in these several aspects against the three corresponding extremes—first, *spiritualism*; secondly, *dogmatism*; thirdly, *formalism*. Under the first head, he noticed the propensity of some who call themselves Christians to refine away the great facts of the Christian records, to separate the supernatural from Christianity, to resolve the miracles into myths. The absurd and fatal consequences to Christianity of such a treatment of the Gospels were exhibited in a strong light by various pertinent illustrations. Under the second head, Mr. Bartol represented the essence of the Christian doctrine as being comprised in a few grand principles, and those such as were clearly taught and exemplified by Jesus himself. He exposed the injurious error of exalting into essentials, as has been too often the habit of theologians, doctrines of minor importance, resting upon the authority of obscure texts in the Epistles, or depending upon a peculiar interpretation of disputed words and phrases; and showed the effects of such dogmatism to divide the Church and repel the minds of some into skepticism. Under the last division of his remarks, he spoke of the powerful working of Christianity when received into the soul as a religion of inward life. He traced the progressive stages of Christian experience, from "repentance" through "conversion" to "regeneration"—at which stage he considered the soul as conscious of "reconciliation"—thence onward, through "sanctification," to the highest state of all, "at-one-ment" with God and Christ. In conclusion, application was

made of the train of thought and the sentiments of the discourse to the occasion.

The unanimity with which all the arrangements for the settlement of Mr. Pope have been conducted, and the lively interest manifested in the services of the Ordination, in connexion with various recent exhibitions of religious vitality in the Society at Kingston, encourage the hope that this new pastoral connexion will be prosperous and happy.

Benevolent Fraternity of Churches.—This excellent institution celebrated its ninth anniversary on the evening of Fast-day, April 6, 1843. The public meeting was held in the Federal Street meeting-house. Samuel Greele Esq., the President, was in the chair. Prayer was offered by Rev. F. D. Huntington. The Annual Report was read, as prepared by the Secretary, Rev. S. K. Lothrop, and presented a sketch of the past history, present state, and future prospects of the Fraternity. Rev. Dr. Tuckerman, with whom the Ministry-at-large in our city assumed its distinct form, began his work November 5, 1826. At the end of three months he had connected himself as a religious friend with 50 families; at the end of a year, with 170 families. At first he preached in an upper room, inconvenient of access; then a chapel was provided in Friend Street. For a time the American Unitarian Association had charge of this Ministry; but it was seen to be a proper enterprise for the established churches to sustain, and the Fraternity was organized in the autumn of 1834.—It consists of subscribers in the Unitarian congregations of Boston, who within their several societies are formed into Branches, and annually choose delegates to a Central Board, by whom the financial affairs and general interests of the institution are managed, through the agency of an Executive Committee. Branches have been formed in all our congregations in the city proper, except three; from each of which three, however, annual contributions of considerable amount are received.—Rev. F. T. Gray and Rev. C. F. Barnard were associated with Dr. Tuckerman. A separate organization was formed for the support of the Warren Street Chapel, under the care of Mr. Barnard. Rev. J. T. Sargent was added to the number of the Ministers-at-large. Rev. R. C. Waterston succeeded Mr. Gray, on his accepting the invitation to become pastor of the Bulfinch Street Society. A commodious brick chapel was erected in Pitts Street, to which the worshippers in the Friend Street Chapel removed; and a large stone chapel was built on land given by the city in Suffolk Street. These chapels have become highly important in their relation to the Ministry —*the centres* of its operation and influence. Regular congregations

have been gathered from those who were destitute of religious counsel or friendship—the poor, the neglected, the skeptical, the sinful; churches have been formed, in which the Christian ordinances are administered; Sunday Schools are taught, well supplied with teachers, and well attended by children; Sewing Schools, and Libraries are connected with the Chapels; various meetings are held at stated times for religious improvement and social culture; and the ministers meanwhile visit the families under their charge continually, and as far as their engagements will permit, extend their visits to other needy or exposed households. Assistance likewise is derived from Sewing Circles of Ladies, who furnish the Ministers with the means of relieving bodily distress; and they, in the exercise of the united judgment and charity which their office at once demands and matures, afford a large amount of relief to the suffering. Since 1826, the sum of $60,000—including the cost of the Chapels—has been expended for the Ministry-at-large. A few years ago an act of incorporation was obtained for the Fraternity, that they might be enabled to hold property in real estate. The annual expense is about $4000. Such has been the outward growth of the institution, and the Report justly observed that it gave some indication of the efficacy of our faith. How great the moral and spiritual benefits of this Ministry—to the sinful, to the sad—to children, to the aged! Its present efficiency would be best shown by giving extracts from the semi-annual Reports of the ministers, just made, large portions of which were read.—Mr. Waterston, after remarking on the impropriety of entering much into detail in such Reports, gave a general view of his ministry during the last year. On Sundays he had held always two, sometimes three meetings; every Tuesday evening a meeting, at which two or three hundred persons were usually present; on Friday evening a religious lecture, or exposition of Scripture; other meetings at his house on Wednesday evenings. There had been a progressive increase of religion among his people. In the course of the year 1842, sixty-six persons had been added to the church, twenty of whom were men. In the Sunday school are 50 teachers, and over 300 pupils regularly present, some of whom are adults. Once a month the service at the Chapel is intended especially for the young. A sewing school is taught by young ladies every Wednesday afternoon. There are two libraries connected with the Chapel; one for the teachers and pupils of the Sunday school, containing 820 volumes, and faithfully used, as was shown by the memoranda of books delivered, viz. 3000; the other of a more general character—containing over 530 volumes, which were also read, 1314 having been given out the last year. The worshippers at the Chapel had voluntarily contributed more than $100 for improving its appearance. Great suffering had been felt the last winter,

yet resignation and cheerfulness had been manifested. It had been found necessary to give pecuniary relief. The condition and appearance of the worshippers often present to a stranger an aspect of worldly comfort far beyond what belongs to their daily life.—Mr. Sargent described his Sunday school as in a prosperous state. The interest in the Chapel services was good. Over $70 had been raised the last year by the choir. Teachers' meetings were held every fortnight; every Thursday evening a meeting at different houses; the Suffolk Lyceum every Monday evening. There had been a great demand for temporal assistance, in consequence of the general want of employment. From the Tuckerman Sewing Circle $203 had been received; from the Young Men's Benevolent Society nearly $100. A Soup and Bread Society had been established for the poor, but was meant to be only a temporary provision. The number of parochial visits had increased. There had been 34 funerals; 25 baptisms; 20 persons had joined the church within the year. Decisive evidence had been obtained of the usefulness of this Ministry, whose benefits cannot be measured by its immediate effects.—The Report of the Executive Committee then went on to present the reverse side of this picture, by exhibiting the financial condition of the Fraternity. The Treasurer had not been able to make the payments which were due, in consequence of a want, either of interest or of attention, in the Branches. Between $700 and $800 were needed to balance the account of the last year; besides which a debt of about $4,500, for which interest is annually paid, stands against the Pitts Street Chapel. To place the Fraternity in a proper position this debt should be paid, and a sum be raised annually of between $4000 and $5000. Then might other ministers be engaged, who are especially needed as visitors to the poor.

After the Report had been read, its acceptance was moved by Rev. Mr. Gannett of Boston, who made a few remarks on the painful position in which the Fraternity was placed through the want of a sufficient income to meet its engagements. The meeting was then addressed by John C. Park Esq., Rev. F. W. Holland, F. H. Gray, M. D., and Mr. G. G. Channing of Boston, Rev. E. B. Hall of Providence, R. I., and Hon. Horace Mann of Boston. Mr. Park spoke of the benefits of the Ministry-at-large, first in its social or "utilitarian," and then in its religious influences, and of the justice, and the effect, with which the Fraternity might press its claims upon the attention of this community.—Mr. Holland confirmed what had been said respecting the importance and usefulness of such a ministry.—Dr. Gray adverted to the principle which lies at the bottom of this movement, viz.—the moral education of the poor; and considered the visible results, in an improved outward condition, great as they were, far less important than the spiritual life which was developed in the subjects of this charity—the tone of self-

respect which was inspired.—Mr. Channing expressed his conviction, founded on observation, of the blessedness of this Ministry.—Mr. Hall gave some account of the Ministry in Providence, on the same plan with this, under the charge of Rev. Mr. Harrington. Nearly $2000 were raised for the purpose the last year; a room had been procured for a chapel; a very prosperous Sunday school had been gathered, consisting of about 150 children, "picked up from the streets," now regular in their attendance; these children were partly clothed by ladies, fifty or sixty of whom meet every week to sew for the poor; the operation of the Ministry had been impeded by the political troubles of the last summer, but it had done great good in many ways—it had taught humility to the teachers in the Sunday School, and convinced skepticism of the sincerity and disinterestedness of Christian effort. It was therefore entitled to the sympathy and aid of the Christian public.—Mr. Mann confessed his satisfaction in our having reached at last the true province of Christian effort—*doing* good; for Christianity is emphatically a religion of action, not of theory or speculation; this institution therefore pursues the end set before us in the New Testament.

The meeting was thus continued till after 10 o'clock, when some discussion arose as to the best way of relieving the Fraternity from its pecuniary embarrassments, and on account of the lateness of the hour the meeting was adjourned to the same place on the next Thursday evening.

At the adjourned meeting the audience, though not so large as on the former evening, was satisfactory in its character, and an excellent feeling was expressed in regard to the Ministry-at-large and the claims of the Fraternity. The meeting was addressed by Samuel Greele, Esq., Rev. S. K. Lothrop, W. Channing M. D., Hon. John Davis, Rev. E. S. Gannett, Rev. F. Parkman, D. D., and Rev. Henry Giles. The remarks of all these gentlemen except the last were devoted to a consideration of the financial state of the institution, and the proper course to be taken for its immediate relief from debt and its security against future similar exposure. Mr. Giles spoke more at large, upon the condition of the neglected poor and the immense advantages of such a ministry among them. Resolutions were passed, to the effect that measures be adopted for increasing the amount of annual subscription in the Branches, and for raising by general subscription a sum sufficient to discharge the debt on the Pitts Street Chapel. It was clearly shown, that the first step towards a right position of the affairs of the institution is punctuality in collecting the subscriptions in the Branches, which fall due immediately after the celebration of the anniversary; and this can be secured by a little exertion on the part of a few members of each Branch.

At the first meeting of the Central Board after the anniversary, Sunday evening, April 16, at which time the Officers of the Fraternity

the year are elected, Hon. Richard Sullivan was chosen *President*; Rev. Samuel K. Lothrop, *Secretary*; Mr. Thomas Tarbell, *Treasurer*; and Rev. J. L. T. Coolidge and Henry B. Rogers, Esq., the other members of the *Executive Committee*.

The *Recorder* of this city informs us that the expenses of the "City Missionary Society," whose objects are similar to those of the "Benevolent Fraternity," are "about $4,000 a year," and that "the receipts of the last year fell $300 short of the expenditures." An effort is therefore making for an increase of the amount of annual collections. Six churches, the past year, paid as follows: "Bowdoin Street church, $1000; Park Street, $621,14; Old South, $575; Central, $468,50; Essex Street, $382,42; Salem Street, $300." May not the congregations connected with the Fraternity take instruction from these examples?

Our Churches in New York.—A recent visit to New York has afforded us an opportunity of becoming acquainted with the stability and growth of our congregations in that city and neighborhood. The First Unitarian society, under Mr. Bellows's charge, prospers in both its temporal and spiritual interests. The church is filled, and it has been some time in contemplation to erect one much larger—a purpose that will probably be carried into effect ere long.—The congregation worshipping in the "Church of the Messiah" has somewhat diminished during Dr. Dewey's absence, but with his return the attendance will doubtless be restored to its former character. Letters containing more recent information than that which we gave in our last number confirm the accounts of Dr. Dewey's improvement in health, and express his hope that in August he shall be at home, to resume all the duties of his ministry.—In the city of Brooklyn the Unitarian society under the care of Mr. Farley are much encouraged by their prospects. They have purchased a very eligible site, and have already laid the foundation, for a church, which will probably be completed in the autumn.—Mr. Channing has gathered a society in Brooklyn and New York, of which we shall make further mention in the next article.—The society formed a few months since in Albany have constant preaching, and indulge the hope of a permanent settlement of a minister of our faith in that highly important position.—In Trenton, where a new meeting-house was lately dedicated, Mr. Buckingham's services are producing an excellent impression.—In Syracuse Mr. Storer continues to labor with success.—In Rochester the society have just entered their new house, and feel an increased confidence in the growth of the congregation.—From Buffalo we cannot *give more* accurate or satisfactory intelligence than is contained in a

letter written last December, (in reply to some inquiries made by a friend,) from which we are permitted to make an extract:—

"Our own society has been established ten years. It began with but few individuals. During the first three years of its existence the average number of worshippers was less than one hundred. In that time they built a church which cost about $8,000, purchased an organ which cost about $2,000, and sustained their minister; and at the end of that time they owed but $1,000. Then came the days of misfortune. This is wholly a commercial city—its main-spring is the carrying trade. This has been whelmed in embarrassments. Our people had been extravagant, and the ruin has been almost universal. Our population is, nearly half, foreign—Dutch, Irish, &c., and these worship in congregations by themselves. The American and English population is not more than ten or twelve thousand, and the number of such has not increased within the last six years; the general opinion here is, that it has diminished. For these ten or eleven thousand we have twelve American churches. Three of them have been established since the period of reverse; and four or five of these twelve societies, the oldest in the city, are very large. It is plain therefore that large and speedy growth cannot reasonably be expected by any of the younger societies. There is an intense struggle among the sects for life. All the societies, even the largest and most wealthy, have been troubled with pecuniary embarrassments.

And now, after these preliminaries, I can say that I think our society has done very well. Our church has seventy slips upon the floor, besides some in the orchestra gallery. These are nearly all occupied—in good weather the house is pretty well filled. We have nearly fifty communicants, and about one hundred scholars who belong to our Sunday school. We have had much to impede our progress both in spiritual and temporal things. Six months ago I was almost discouraged. Our people had fallen into debt; the few who had means to do with had already done more than could have been asked of them, and still it was not enough. Our spiritual interests sympathised with our outward circumstances. It was evident that something must be done. And something was done. A noble effort was made—about fifteen hundred dollars were raised in a single week, in addition to the regular tax, and the most of this was given by young business men who have little or no capital but industry and enterprise. We were all surprised by this result. The effort has done us good. Our outward affairs are now free, and we hope that our spiritual state will be greatly improved. We are here a little one among a thousand, but with God's blessing we will stand upon the truth and strive to open its mines of spiritual wealth. I think it is not in vain that our society has been planted here. We have *pleaded for Christian* liberty and practical righteousness, against

rarchies, creeds, and anti-Christian dogmas. We have tried to bring Christianity to the main-springs in spirit, and incorporate it with every-day life. We have had but little mere controversy—perhaps some would say that we should have had more, though we think we have had enough. We have not shrunk from conflict when it has been forced upon us. In general we enjoy an amicable relation in private life with Christians of other denominations; and when our church is open for extraordinary services, as it is once or more in each month, we have people from various societies, and usually a large audience, and at such times the services are suited to the occasion. Our monthly lectures have done good, we think. They are delivered on the last Sabbath evening in each month."

These are the principal Unitarian congregations in the State of New York, though in other places there is preaching more or less frequently. —Extending our visit to Philadelphia, we found the congregation under Mr. Furness harmonious and prosperous. The sad reverses of private fortune which had taken place in this city, and the great extent of want among the poor had called out a spirit of active benevolence, whose fruits had been abundant. During the last winter between $400 and $500 had been expended from the "Vaughan Fund"—an annual subscription, among the members of the Unitarian society, for the relief of distress; and 1200 garments had been distributed, the greater part of which were made by the ladies of the Society, who met every week to sew for this object. Here were practical evidences of the vitality of our faith, which no one could impeach.

The Christian Union.—This is the name given by the members, to an association lately gathered by Rev. W. H. Channing in the cities of New York and Brooklyn. A pamphlet has just been issued, containing "a statement of their principles, and of the objects of their association." Our readers may be gratified with such extracts as may explain the purpose and plan contemplated by Mr. Channing and his friends. We can give only the leading thoughts of the paragraphs.

"The spirit of reform which is animating the hearts of men in this generation, of every class, radical and conservative, through church and state, with a greater hope than the world has ever known, prompts a threefold movement against three classes of prevailing evils.

1. *The contrasts in condition, intelligence, and character*, which are produced by our modes of domestic, industrial, and social life, are felt to be at utter variance with our faith as Christians and as men. * * *

2. The *confusion of existing opinions*, upon all subjects, religious, moral, practical, is seen to be as unnatural as it is harmful. * * *

3. The *tone of religious feeling* in society and individuals—the habitual

modes of devout expression—above all, the prevailing forms of worship —fail to embody the ideal of good, which impels all denominations to seek a deeper revival of holiness. * * *

This three-fold movement of reform, which all thoughtful men are observing with awe, is the spirit of prophecy, the present wisdom and power of God, announcing to this generation his purposes of good. * * *

The peculiar work of the present moment, it appears to us, is *union* —the union of those interested in either of the three great reforms we have mentioned, in a oneness of feeling, thought and action. Union will give to these divided energies method, earnestness, wisdom, consistency; and hasten the fulfilment of that great hope, which makes these three-fold tendencies but one, the hope of *heaven on earth.*

Individually considered, it is true that these different classes of reformers need the reciprocated influence which each exerts, to balance the excesses and defects to which each is liable alone. * * *

Viewed collectively, too, it is true, that the three grand reforms should harmonize and regulate each other, and flow in one current. * * *

We wish, then, to form a *Union of Fellow-seekers after a higher Holiness, Wisdom and Humanity.* We see that the three great reforms which animate this generation are essentially one; we hear a heavenly promise in this three-fold revival of hope; we desire the fulness of this inspiration; we would do the present will of Providence; we need more life, more light, more love. * * *

We have no creed; for though we see all around us tendencies to universal truth, we do not adopt any one system as an adequate and full statement. *We are learners, not teachers;* we set up no limits: and cordially invite all to join us who have affinity for our principles. Our movement is one of reunion, not of schism, of building up, and not of pulling down, of growth, and not of destruction. We wish not to form a sect, but to do something to show that the day, when sectarianism may have been necessary, is passing by; and that the time has come for the recognition of that essential 'way and truth and life,' which gives to existing organizations whatever vitality they have." * * *

Having thus unfolded the principles which lie at the foundation of this movement, Mr. Channing exhibits the methods of social action which are adopted by "The Christian Union."

"Our religious meetings are of three kinds, two being held on Sunday, and one on some evening in the week. One of the Sunday meetings is under the guidance of a leader, appointed for such a time as may seem best for the interests of the society. In transition from existing customs, and from respect for what may prove to be the permanent office of instruction, we select thus a friend to communicate the matured fruits of his spiritual experience, and to give that direction to devout feeling, which may seem best to his conscience and judgment. We recognise, however, no peculiar priesthood set apart by human ordination for official ministrations. On the contrary, we believe that the only true priesthood is the innumerable company of earnest, upright, loving souls, whom God forever consecrates anew with the anointing of goodness; and we hold that all pure and sincere persons are free to discharge every sacred rite to which they may feel prompted, or which others may request at their hands. We wish to see a holy nation, a people of priests.

The other Sunday meeting is wholly spontaneous in character, where every one is at liberty, and encouraged to utter his or her convictions and feelings, in whatever form of prayer or praise or address, may seem most true and befitting. We hope thus to combine the best results of spiritual life and experience, from many minds of various classes and different persuasions. * * *

The weekly meeting is one of the frankest interchange of thought in conversation. We hope in this way to unite, by ties of kindness, the members of our society, and to gain such a knowledge of each other's characters and views, trials, aims and interests, as will make us truly fellow-worshippers, and friends anxious for each other's welfare."

We have space left only to add that several persons are united with Mr. Channing in sustaining this enterprise, and they as well as he manifest great interest in its prosecution.

ANNIVERSARY WEEK.—Our friends will bear in mind the approaching anniversaries, and we trust will show their interest in them by a general attendance. The week of their recurrence being determined by the old "Election day," which always came on the last Wednesday in May, they will this year fall upon the last days in May and the first in June. The meeting of the American Unitarian Association will be held on Tuesday evening, May 30, and of the Sunday School Society on Wednesday evening, May 31. The Berry Street Conference, on Wednesday, will doubtless afford a renewal of the pleasant discussions of previous years. The Collation, on Tuesday, may be anticipated as an occasion of even more enjoyment than on either of the last two years. The Committee appointed last year have made arrangements for an increased number of guests, and are taking measures to invite every Unitarian clergyman in the country, with his wife or daughter, (one lady to each gentleman,) to be present. Provision will be made for the *board* of all guests from the country, not otherwise accommodated, during Anniversary week, at the houses of gentlemen of our denomination, who ask the privilege of exercising this hospitality. Application may be made to the Secretary of the Committee, Wm. D. Coolidge, 17 Broad Street, previously to Monday, the 29th of May, or to a member of the Committee who will be in attendance at W. Crosby & Co.'s bookstore, 118 Washington Street, on Monday and Tuesday mornings, May 29 and 30, when and where tickets will be ready for delivery. Tickets will also be in readiness for clergymen and laymen of the city and elsewhere, on and after the 10th of May, and it is hoped that there will be a numerous attendance of our brethren, of town and country. The collation will be spread in the large hall over the Worcester Railroad Depot, opposite the United States Hotel, in Beach Street.

THE

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GODLY SORROW.

"GODLY sorrow" is the feeling of grief at having sinned against God. Our Saviour has well described it in the parable of the prodigal son:—"I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." What more suitable than the expression of such a feeling toward our heavenly Father, whose service we have forsaken, like prodigal children, by transgressing his commandments? Godly sorrow differs from the sorrow of the world in this, that God is not in the thoughts of the world. Or if he be, it is chiefly in the aspect of Sovereign, or Judge, not that of Father. The sorrow of the world arises from fear of the *consequences* of sin to themselves, or it is a sorrow allied only to vexation, remorse, or despair; it does not find an outlet through which it flows to God as its object, but is pent up and rages within the soul. An apprehension of the punishment of transgression is indeed perfectly natural and proper. The Scriptures again and again present considerations to excite it. The value of such an apprehension lies chiefly in arousing the mind from its unreflecting, torpid state, and putting it in the way to be influenced to genuine grief toward God our Father. But if the mind is affected no further than to feel sorrow on account of hav-

ing done what deserves punishment, even though its convictions on this point might be overwhelming, though it should feel that each of the numerous sins of a long life was worthy of infinite punishment, it would be only the sorrow of the world.

Godly sorrow admits of degrees. It may be intense in its first experience, so that the heart of the penitent is poured out like water, and the eyes run streams of tears. On the other hand, it has been so gentle that many Christians, who certainly have borne fruits meet for repentance, have had their doubts whether they ever experienced the emotion of godly sorrow. Much depends on temperament, whether it be sanguine, or the opposite. Some are by nature very easily affected; tears spring up at will, and almost against will. The heart of others is like a sealed fountain; they would give the world for the relief of a tear, but their wishes are fruitless, their will powerless. "If there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not." A susceptibility to grief is however doubtless bestowed by the Creator on every human being. In the very same person in childhood it was strong and lively, when in after-life he may seem to be destitute of it, the feelings having grown blunt by the rude contact of the world, or become weak and languid through the strength of the other passions which have been so much more exercised. The susceptibility to tender sorrow may still exist, after all, and it only needs to be awakened and cultivated. Our hearts having become like a well filled with stones until they have risen above the surface of the water, we must take the stones out, must purify ourselves, and then shall there be a supply of genuine feeling, clear, refreshing, and if not abundant, yet sufficient.

It was to touch, and awaken, and render strong and lively, our susceptibility to sorrow for sin, that Jesus came into the world to manifest the Father and die for sin. The only begotten Son, he hath declared the Father. There never was that full revelation of the Father, until Jesus made him known. It was the remembrance of a father that encouraged the prodigal son to return, and it is the thought of our Father in heaven, as Jesus has revealed him, that touches the springs of feeling in the soul of the sinner. *And who* can look on another, suffering for our sakes, and not feel? *Behold* Jesus on the cross tasting death for every man. Behold

him wounded for our transgressions, bruised for our iniquities. It was thy going astray, my soul, that brought him to such sorrows; thy deliverance, for which he patiently endured the scourge, when worse than those stripes might justly be inflicted on thee; thy cleansing and healing from spiritual maladies, for which he shed his precious blood. Nothing but this could adequately testify the Divine love to thee in the midst of thy hardness and impenitence of heart, nothing but such a spectacle speak forth the evil of sin, nothing but those moral influences which go forth from his cross rouse, renew, sanctify and save thee. Canst thou look on all this with indifference? Thou mayst in thy indifference turn away, but thou canst not steadfastly look upon it and not feel. I have seen the person past the middle of life, who for years seemed to himself to be given over to hardness of heart, but the fountain of whose sensibilities was now full as in childhood, and the change was produced chiefly through the contemplation of Jesus as the Christ, the Son of God, and Saviour of the world. In him was confirmed the declaration of St. Paul—"If any man be in Christ, he is a new creature." He had fresh sensibilities, as though newborn, as though again a child. He loved to dwell on those points in the life and character of Christ, which brought him into sympathy with his Saviour; and the spirit of Christ, the tenderness and filial temper of Jesus, became his own.

For the cultivation of godly sorrow there is still another means —the influences of the holy spirit of God. To those who ask in the Redeemer's name, with a perception of their need of spiritual aid, and with desire to put away sin and become holy, shall be given, when they ask, the promised Comforter and Helper. The Spirit's influences, like the south wind, united with the beams of the Sun of righteousness, shall melt away the ice from around the heart, and the unbound waters shall flow onward in their healthful course.

Having considered the nature of godly sorrow, its different degrees, and the proper means of cherishing it and giving it depth and strength, let us now regard its efficacy. It "worketh repentance unto salvation." By repentance is meant in the original *Scriptures, not sorrow*, not regret, but a change of mind, a change *of purpose and character* in those who had before been sinners.

The idea of sorrow has its appropriate word, which is found in the phrase, "godly sorrow." The idea of regret has also its appropriate word, as found in the phrase, "repentance not to be repented of," that is, not to be regretted, not to be filled with remorse about, not to be wished undone. The two words which are both translated, to repent, are clearly distinguished in the original, and ought to be so distinguished in our minds, the one meaning *regret*, which may or may not be followed by right purposes and obedience, and the other meaning that obedience itself as included in the *change of mind or purpose*, and growing out of it. Repentance therefore, as distinguished both from sorrow and from regret or remorse, and meaning a change in the soul's purposes from sin to holiness, and in the life from transgression to obedience, this proceeds from godly sorrow. "For behold," saith the Apostle, "behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves, what indignation [at sin,] what fear [of future offence,] what vehement desire [of purity,] what zeal [for the honor of the Christian name,] what revenge [as manifested in putting away the evil-doer from their midst, until he should repent!"] Genuine grief at having sinned against our Father in heaven influences the mind to strong determination to abandon sin, and decision of purpose is as necessary in the pursuit of holiness as in the pursuit of any other good. No man will forsake his sins, until, like the prodigal, *he comes to himself*, and says, 'I will arise.'

If you are a parent, and your child having been disobedient is sincerely sorry, you feel that you have in his grief some security against a repetition of the offence. You may not be sure that he will never offend again, but you feel encouraged that his sorrow will be followed by a deliverance from his fault at least for some time to come. Nothing gives you more satisfaction, nothing more unites your heart to the child, than to know that he is truly penitent for a fault. And though you will not make a flood of tears the only sign of real grief, nor think that he is without sorrow unless his sensibilities are very deeply affected, you will rejoice at every manifestation of the emotion as connected with subsequent amendment. So does God look down from heaven upon the man that is poor and of a contrite spirit. A broken spirit is the sacri-

fice most acceptable to him. He beholds in the penitent heart the workings of a change from sin to holiness. In the exercise of penitence itself, holiness and obedience have begun. That supplication, "God be merciful to me a sinner," has been answered in the free forgiveness of sin, and in redemption, through the aids granted in Christ Jesus, from the power of sin.

Godly sorrow worketh repentance to salvation—to deliverance from sin to holiness and from misery to blessedness, because the manifestation of our heavenly Father's forgiving love through Jesus Christ inspires a hatred of sin, and a vehement desire to please him. When a child has offended his earthly parent, too often does the parent not lift on his penitent child the smile of free and full forgiveness, but displeasure lingers long on the countenance, and the child feels he cannot please his parent, is discouraged, is without that strong motive and impulse which are furnished by a parent's freely flowing love. God reveals his face to the truly penitent with no trace of displeasure left behind. He has shown himself in Christ Jesus reconciling the world to himself, not imputing their trespasses unto them. And having made him to be in effect "sin for us, who knew no sin," he hath made us "the righteousness of God in him"—hath made us righteous through the help extended in Jesus Christ, especially through those sufferings which he endured when the sins of others nailed him to the cross, and when he was treated by others as though he himself were a sinner. A new life-giving, spiritual principle, for whose operation in our hearts we are indebted to the ministry and ascension of our Lord Jesus Christ,—"the law of the spirit of life in Christ Jesus,"—hath delivered us from the dominion of sin, and made us alive unto God, when we had been dead in tresspasses and sins,—"hath made us free from the law of sin and death."

"The sorrow of the world worketh death." Regarding only the consequences of sin, and overlooking its nature, it of course produces no change in the character of the mind, and in the inward disposition in respect to sin, but leaves the soul as really under the dominion of sin as ever. If it produces an outward amendment, the works are "dead works," because disconnected from the principle which gives them life; the obedience is mechanical and forced by a power from without, it is not the spon-

taneous flow of a living perennial fount—"a well of water springing up unto everlasting life."

Worldly sorrow is moreover often but grief, whose tendency is to blunt the very sensibilities that are exercised. Multitudes, whose convictions of sin have been exceedingly poignant, but have not exhibited the aspect of sorrow towards God, have afterwards gone back and become more hardened than ever—more "dead in trespasses and sins."

There is a sorrow of the world under the trials of life, which, instead of impelling to vehement desire of better things, produces despondency. It does not, like godly sorrow under trials, "soften the ridges and water the furrows," to "yield the peaceable fruits of righteousness," but beats upon the soul with the violence of a tempest, and strews ruin in its course. The soul not recognising the hand of a Father in the chastisement, becomes more and more alienated from him, and there daily settles upon it a deeper death.

The sorrow of the world often produces death temporal, as well as spiritual. It causes the body to pine away with grief that is inconsolable, or it drives its victim with the goads of remorse and desperation to throw back the boon of life upon the Giver, and brave the unknown terrors of the future world rather than endure longer the too well known miseries of the present.

Thou that hast sinned, and hast wandered far from thy Father's house, thou art not forgotten, thou art not left to perish, nor to be led back from thy wanderings by the inclinations which might chance to arise in thee and urge thy return. Behold thine elder brother comes from the bosom of the Father, to persuade thee to return. Hear his voice, receive the glad tidings which he brings of a Father's freely forgiving love. In the exercise of a godly sorrow, be drawn by him to duty, even to thy Father's service. That will be a repentance which thy heart will love too well, and enjoy too richly, ever to repent of it. In it thou shalt find thy salvation sure, and nothing shall separate thee from the love of God which is in Christ Jesus thy Lord. N. S. F.

MENTAL AND MORAL ATTRACTION.

All wisdom, virtue and piety, all attainments of the mind, are governed by a law of attraction similar to that which exists in the material world. The earth being larger than any object on its surface, all things are by the law of attraction kept secure in their places; and on the same principle that large bodies attract those that are smaller, the great mind attracts to itself the attainments of smaller minds. With what facility does it absorb the wisdom of the world, how easily it collects the tribute of all past ages, how naturally all things animate and inanimate become its teachers, how readily do all departments of nature yield to such a mind the secrets of their phenomena. As it increases its wisdom it goes on enlarging the circle of its attraction, till it gathers to itself all the treasures of history and philosophy, all that sages have written or poets sung.

All moral and religious attainments have a tendency to increase in the same ratio, or are governed by the same law. The greater they are, the wider is the circle of their attraction. How does the virtuous and pious soul draw out of all things that which will nourish its piety and virtue. How does it make even the most adverse circumstances of life contribute to its growth. How does it appropriate to itself the thoughts and aspirations of saints and martyrs. How does it seize upon all that is beautiful and sublime in nature, upon all that is disinterested and heroic in human life.

Truly "to him that hath shall be given." Not as a special or occasional gift, but through the constant operation of a natural law. In all worldly matters this truth is admitted and practically applied. Every one knows that the tendency of wealth to accumulate is in exact proportion to the amount possessed; and that the less a man has, the harder he finds it to get more, the harder he finds it to preserve even the little which he has. Now in view of these facts how do men act? All who know the value and uses of property endeavor to employ it in that manner in which they think it will yield the greatest profit. The man who has much does not expect to retain what he has, nor to get more, without some exertion. Nor does the man who has little cease from his efforts because he finds

it difficult to keep what he has or because his gains are small. No; each uses what he has as the means of obtaining more. Day by day, little by little, does the work of accumulation go on. No opportunity is neglected, no labor is thought too severe by those who would obtain wealth and who understand the law of its increase. Nothing is wasted, nothing is left unused. The smallest sums are thrown into the capital stock, to swell the amount and thus increase its attracting or accumulating power.

Would that men were equally wise in regard to mental and moral attainments. The amount would soon be increased beyond all calculation. But here they generally pursue an opposite course. Like the man in the parable who received the one talent, they neglect the means which they possess for acquiring more. "The genius that runs to waste in a Byron or a Bonaparte is a meteor that startles the world with its obliquity, but how many *one* talents, how many moderate abilities, gifts and opportunities are squandered unobserved and unreproved." How many say to themselves: 'I have but little education, but little moral power, or mental ability, and it will be in vain that I strive to elevate myself in these respects. Others have advantages which I can never hope to possess, I can only keep along where I am.' How many become discouraged in their first efforts because these efforts are not attended with greater success. They begin to struggle against temptations, they make good resolutions, they persevere for a while in the high course which they have marked out, but soon fail because their progress is so slow, and that of others is so much more rapid. How natural is the tendency of such minds to lose even what they have already acquired. They cannot reasonably expect a small capital to increase as fast as one that is larger. If they would continue to resist temptation, they would find their strength grow by each successive effort, till evil would finally lose its power over them. If they would increase their mental, moral and religious attainments, they must accumulate these treasures as the man of wealth does his; not overlooking the smallest means, not neglecting the least opportunity of adding to their present stock of knowledge, virtue, or piety. Every good effort, however feeble, will receive in moral power a compound interest. It is so much added to our moral capital or spiritual strength. It is interest ad-

ded to principal, and if the effort is continued, it will increase in the same ratio, till he who makes it is completely delivered from the power of error and sin.

All obstacles give way before the active, persevering mind. This is indeed the law of God's providence. He always "helps those who help themselves." On the other hand, no sooner do we neglect our powers or our means of progress, than they begin to diminish. When we begin to fail, every thing seems to be against us, every thing seems to conspire to fall upon and crush us. Have we not all observed or experienced numerous examples of this truth? O how important at such a time is every step which we take. How important, that we gird up our strength and go forth again to meet the enemy that has overcome us. Our downward progress is illustrated by the law of all falling bodies; their motion is always in the ratio of the distance they have fallen.

We have said, that God helps those who help themselves; and we think if this truth were more generally understood, men would complain less of their own failure and of others' success. How often have we seen persons who began life with similar capacities and means of progress forming entirely opposite characters; some rising to the highest, others sinking to the lowest places of society, some to wealth and distinction, others to poverty and obscurity, some to great mental and moral attainments, others to the depths of ignorance and sin. Yet how common it is for those who are falling to complain of those who are rising, to murmur at the unequal allotments of Providence, and to impute their failure to any other than the true cause—their neglect of the talents and means which they have possessed. They have not complied with the conditions—constant watchfulness and perseverance, on which God has made success to depend. He gives his aid and strength to those who co-operate with him.

We find a general illustration of this truth, in the progress of man from barbarism to civilization. At first, with little or no competition and with the fewest possible wants, he can barely get a subsistence. Yet there exist in his mind and in the external world all the means which we possess in the highest state of civilization. Whence then the difference between his state and ours? It lies in the use of these means. We, by the exercise of our

mental powers, bring all the elements into our service. We make them grind our corn, spin and weave our cloth, and multiply innumerable comforts and luxuries for us. So far as we comply with the conditions of God's providence, we receive his blessing. So far as we bring the powers of the external world into subjection to the powers of our minds, we increase our means of external wealth and enjoyment. We use the world as the Creator intended it to be used, and when our intention harmonises with his, all the Divine energy manifested through the laws of nature comes to our aid. The Almighty may in truth be said to work with us and for us. So of all moral or spiritual good. Here the Divine purpose is the perfect and harmonious development of our whole spiritual nature, and so far as we make this our purpose, the end of our being, we bring ourselves into a condition to receive all the Divine influences and blessings. All the laws of God's moral government come to our assistance; we have all his infinite wisdom and almighty power to help us. We have the strongest impulses of our own nature, all that is good in the hearts of our fellow-men, all the good influences of society, all the order, beauty and sublimity of the outward universe, every thing in the world around us and within us, to co-operate with us when we live for the same purpose for which God created us. It is folly to expect his blessings in any other way; for he surely never will help us to defeat his own wise and beneficent intentions.

There is a striking analogy between moral progress and the applications of science to the mechanic arts. When men begin to make progress in this respect, how rapidly one invention leads to another; how wonderfully are the means of physical comfort multiplied; with what facility do we remove the greatest natural obstacles, overcoming the winds and waves, annihilating time and space, and recreating the world! Here we have gone on, from conquering to conquer, till all the great powers of nature which once worked against us are now made to work for us. Now our moral progress would exhibit similar results, if we had as diligently applied our moral means to moral ends—if we had as much faith in moral as in physical tendencies. The ratio of increase is the same in both cases. "To him that hath," whether it be of moral or physical good, "shall be given, and he shall have abundance."

Again, the progress in our outward condition has not been effected by those who have had extraordinary means. The mechanics from whom have come our most useful inventions and discoveries were self-made men. They had no more time nor means than those of their class generally have. The great reforms that from age to age have changed the face of society have been accomplished by persons in the humblest circumstances of life, and by means which almost all men possess in common. It is a mistake to suppose that we cannot produce great results without great or uncommon means.

Men of inferior natural ability through diligence often rise to higher attainments, and exert a much larger influence in society, than men of superior talents. By diligence, perseverance and economy thousands are constantly rising from poverty to wealth, while as many others from a neglect of the most ample means are as rapidly losing their possessions. In every pursuit success is much oftener attained by ordinary than by extraordinary means. It comes through a rigid observance of the great law of mental and moral attraction. While we keep this in view, we shall receive aid from every department of God's providence; we shall, each, be able by a wise and diligent application of the means which He hath given us, to accomplish the mission he hath assigned us.

The view we have taken of this subject offers great encouragement to all who are seeking mental or moral good. To those who are toiling up the hill of science we say, persevere. Each successive step will strengthen and prepare them for still loftier attainments, each successive truth will lead them on to still greater discoveries, each successive effort will increase their power, till they shall scale the sublimest heights of knowledge, and be able to view the whole horizon of truth. To those who persevere in the ways of virtue the same encouragement is given. Let them go on resisting evil temptations and passions, and by each successive resistance they will increase their moral strength and be able to remove more easily the obstacles to their moral progress. As they advance, new light will dawn on their souls. They will continually receive more and more of the Divine influence. God will bless them in proportion to their efforts. He will, with his almighty power and infinite

wisdom, co-operate with them in proportion as they conform their purposes to his and avail themselves of the laws of his providence. As they purify their hearts, they shall see and know him whom to know is life eternal. The dark clouds of error and sin will disperse, the beauty and glory of nature will shine in upon their minds, and the sublimer beauty of holiness will be revealed to their hearts to attract them ever onward through the happiness and progress of heaven. W. H. K.

HYMN.

FOR THE SACRAMENT.

While the past expandeth wide
Gentle, shadowy arms to me,
With thine emblems at my side
Ages sever me from Thee.

While in silence here we sit,
Casting at thy bidding free
Sin and suffering at thy feet,
Vices sever us from Thee.

Lo! we drink the pledge divine
Doubting, Lord, and wearily—
Vain the consecrated wine
Dimly severed thus from Thee.

While we touch the sacred bread
Wavering, sinking, vanished, see
In our hearts the flame is dead—
Darkness severs us from Thee!

Cast Thy banner round about!
From its love shall error flee,
Sorrow, frailty, time nor doubt—
Nought shall sever us from Thee! M. C. S.

THE BAPTISM FOR DEATH.

Holy and beautiful is the life of infancy, and not less holy and beautiful is its death. I have sometimes feared that my strong faith in the blessedness of departed children disqualified me for sympathizing, as I ought, with the mourning parent. Hardly can we look steadfastly at a pure spirit resting on the bosom of the Father, and still weep. It is not best indeed, in a world to so many a vale of tears, and where our hearts should be afflicted in the afflictions of the bereaved, it is not best that we should enjoy an open vision of the occupants of heaven. Yet little less than such a vision have I seemed sometimes to enjoy; never more clearly than on an occasion of which I will now speak.

It was early on a bright autumn morning that I was summoned to a dwelling, where lay a little one apparently soon to be called away to a fairer home. For four long weeks this lovely boy had been pining beneath a mortal disease. His hour seemed now to be near, and before he should go hence, it was the desire of his parents that I should place on his brow the baptismal seal. Was it not a pious and beautiful act? As I stood by his bedside and pronounced the few hallowed words that accompany this simple rite, they seemed but words of introduction to the gentle Shepherd, on whose arm he was so soon to lean. The prayer went not up to a distant Sovereign, but was a communication, face to face, (permitted for the moment,) with the future Guardian of the little one before me. I could speak to him as a present friend, and in behalf of these grieved parents implore that he would henceforth stand in their stead, and train and protect this young immortal through his tender years and throughout eternity. The water laid on his brow was thus made the seal of a Divine covenant. A voice seemed to issue from the Father and to say, 'Fear not, ye sorrowing father and mother, for from this day forevermore I will be to him all and more than you could have been, and he shall dearly enjoy my presence. Away from the cares and tears of your transitory and troubled world, he shall not desire ever to leave me, but shall find delight in going in and out before me and growing eternally in knowledge, goodness, and happiness.'

Thus was he given up to his God, and meet it was that when the shades of evening had come over the earth, that consecrated spirit should be folded beneath an angel's wing and be borne gently to its brighter abode.

The third day, before the dew had yet all ascended, we gathered at that house of mourning for the last sad rite. There in his little coffin lined with white, himself fitly robed in the same pure dress, lay all that remained below of that once glad boy. His face, touched by a singular sweetness, and an unusual maturity of expression for one less than two years of age, and his white forehead, all looked tranquil as the sleep of infancy. In that fair hand was a small, beautiful rose, and at each extremity of the coffin were two half-expanded buds. Could anything have so well portrayed the purity of the risen spirit? It had ascended, viewless and sweet, like the odor of that rose now resting in his marble hand. One thing only was needed to perfect the spiritual influence of this scene. Under a clear sky and in the hour of morning the body was borne with funeral train to that fair Mount, that city of the dead, in view of our city of the living. There through the long years will this tender inhabitant dwell, none worthier than his spirit to hover over that sacred spot. The winds of autumn shall sing his dirge, and each spreading tree shall drop lightly over his graceful form its successive tribute of leaves; and winter shall come and lay over the little one its fair sheet; and spring and summer shall talk in glad strains of his happy lot.

How touching are the ministrations of death. The aged, when they go hence, point us upward and homeward; so do those who depart in the meridian of life; but none are so gifted for this holy work as the young. They who are taken up all unsullied by guilt keep the pathway to heaven open before us, they make that world to us a reality, and they bid us all look into, and live for, not these shadows below, but the substantial and sunny and unfading depths above. Especially do the guileless who go up early to God bid the stricken parent yearn with a fresh and undying interest for the deathless loves of the new-born saint. A. B. M.

THE DEMAND FOR A REVIVAL OF RELIGION.

A SERMON, BY REV. STEPHEN G. BULFINCH.

LUKE ii. 25. * * * Waiting for the consolation of Israel.

THESE words describe the state of mind of the venerable Simeon, the servant of God, who in the temple took the infant Saviour in his arms and bestowed on him his prophetical blessing. They describe a state of mind which must have been shared by many among the well-disposed of the Jewish nation, at the time of our Saviour's advent. They saw the depressed condition of their country in its outward relations, they saw the melancholy prevalence of moral corruption among the people, they perceived how the glory was departed, they mourned in discerning how the fine gold had become dim. But they lost not their hope. They remembered what great things God had done for them in times past; they felt that the same power still ruled, that had ruled of old. They remembered too the words of prophecy, the promise of a deliverer, and they doubted not that in his own good time God would fulfil that promise, that their mourning should be turned into joy, when salvation should "go forth from Zion, and the word of the Lord from Jerusalem." Thus did they wait, in humble but confident hope, "for the consolation of Israel."

For years past, my brethren, have many been waiting for the consolation of our own Israel. For years past has a flood of iniquity, of violence and fraud, and where these did not appear, at least of worldly-mindedness and insane avidity for wealth, diffused itself through our land. The habits of steady industry, of frugality, of honorable though moderate independence, which we received from our fathers, have been too generally laid aside. The reverence for law and order, the regard for others' rights, whether of a public or private character, which were such distinguishing traits of our people in former times, have been to an alarming extent forgotten. Two classes of crimes especially have been fearfully rife in our land, the one involving the betrayal of public or private *trusts, for the sake of* personal gain, the other exhibiting itself in *open and high-handed* violations of public order. Political excite-

ment has raged with feverish energy, and has brought in its train its full share of attendant evils; and questions more and more agitating in their nature, continually arising, threaten still further evil, unless the foundation of public and private safety be firmly laid in the general prevalence of religion and virtue among our people. As this state of things has continued year after year, the voice of religion has indeed been heard; but it was a still, small voice, listened to and obeyed by numbers of its willing votaries, but too much overborne by the louder tones of party strife, the maddening cry of disorder, or the appeals of base avarice, to allow it to exercise general sway over the community. Until within a short time past there has not been for years, unless I have observed the current of events most inaccurately, any general and remarkable excitement in behalf of religion, even among those denominations which are warmest in the expression of their devotional feelings.

The evils of which I have spoken are not of so much importance in themselves alone, as they are when regarded as signs of the times,—indications of a wide extended corruption in the land, of a wide spread abandonment to the spirit of worldliness, the decline of the influence of high and holy motives. That an individual, for instance, entrusted with the wealth of others, should for years pursue a system of embezzlement, is not an evil worthy of notice from the pulpit, if the mere pecuniary loss were all. But when we find this course of conduct pursued in one instance after another, and those involved in the guilt who had been regarded as above all suspicion, it leads the Christian to fear that his country is about to set up the idol Mammon on the altar of the living God; it shows that the restraints of conscience and of religious principle are too weak for the tendency of the age towards money-getting. It shows—and hundreds of such facts, and of indications not less significant, show—that there is needed a *revival of religion and virtue* in the land; and for this consolation of our Israel do we most humbly and fervently look to the hand of God.

I have used a word, at the sound of which from a Unitarian pulpit many may be surprised. About fifteen years since the word *revival* was on the lips of every one,—of some in praise, of others in condemnation. A great excitement on religious subjects pervaded the country; measures were introduced for the purpose of inviting

attention and aiding the efforts of the inquiring, which had not previously been usual. These measures were variously judged by persons of different temperaments and opinions. The Unitarian denomination generally opposed them. It may excite surprise then, that in a Unitarian pulpit at this time a general revival of religion should be spoken of as the great want of the nation, the "consolation" of our land for which it becomes us to wait, to labour and to pray. The denomination may be accused of inconsistency, or the individual minister suspected of preaching sentiments which the majority of his brethren would disown. And if it were so, it would matter little. If Unitarians had discovered that in the zeal of controversy they had erroneously denounced some things in their opponents' doctrines and practice which now their more candid judgment approves, the inconsistency, if it would show our liability to error, would show only what we have always conceded; and it would show too our readiness to learn, to improve, and to do justice. That consistency alone is valuable, which comes unlooked for; that which we strive after by guarding ourselves against all improvement, by closing our ears and steeling our hearts, is neither useful nor honorable. And if it were true that the preacher differed in the sentiments he expresses from others of his denomination either past or present, or even from all combined, such is the full admission among us of the right of private judgment, and such the freedom with which that right is exercised, that the difference need not be a matter of surprise nor of regret, to the individual nor to any.

But if the arguments used by Unitarians some years since be examined, they will, I apprehend, be found to have been directed in general, not against revivals of religion in themselves considered, but against certain abuses with which they were accompanied. The most ardent advocates of revivals would scarcely at this day deem proper or expedient all that was done in some sections of our country at the time to which we refer. Measures were in some instances resorted to, which met the condemnation of the prudent and sober-minded of all sects. But while such measures were most decidedly disapproved among us, there never, I trust, was a time when the Unitarian clergy would not have hailed with joy, and warmly encouraged, a true revival of religion in their own congregations—a

rewakening of attention to man's highest interests—the predominance of a spirit for the service of God, and the conscientious discharge of all our duties.

It is not probable that the evils to which reference has been made will recur to the same extent as heretofore, in connexion with any excitement on the subject of religion. It is not indeed to be supposed, that any work of man will be entirely free from error; but the lessons of former experience have their influence, and we may humbly trust that the next great religious awakening which extends through our land, while it shall unite all denominations to a greater extent than heretofore, will by all be conducted more in the spirit of sobriety and moderation, than in some past instances.

In saying, then, that our country now needs a revival of religion, I look beyond a particular description of measures, to the original meaning of the term. We have had revivals of the spirit of speculation; we have seen, once and again, the community maddened with the expectation of becoming suddenly rich. We have seen a revival of the spirit of fraud, a revival of the spirit of violence. We have seen too, for which thanks be to God, a revival of morality in one most important department—that of temperance. But temperance is only a portion of the Christian's duty. We need a more extensive revival than this,—a revival of honesty, of justice, of peace, of the love of our neighbor; and, as the origin and only true support of all these, a revival of religion—pure, fervent and practical religion.

But it is objected, that such a revival implies excitement, and the calm spirit of the Gospel is opposed to excitement. In reply, I remark that the spirit of the Gospel unites the calmest wisdom with the most earnest feeling. A tendency to excitement is an attribute of human nature, and like every other, is intended for wise and good purposes. No great object ever was or can be accomplished without excitement. Was there no excitement in our blessed Saviour, when he continued so unceasingly to address the multitude who pressed upon him, that he had not time even so much as to eat, and his relatives went forth to lay hold on him, saying, "he is beside himself?" How, at the present day, are the *thousands* of the thoughtless and the impenitent to be acted on

without excitement? That excitement must indeed be within the control of reason, and directed by it to good ends; but excitement, and strong excitement there must be, or the man of the world, the voluptuary, the worshipper of mammon, never will be induced to give up what they have held dear, and to turn to the service of God.

It is natural too that a renewal of attention to the subject of religion should be, in some degree, periodical in its occurrence. The ministers of the Gospel are continually striving to awaken their hearers to a sense of the importance of this subject, but, from various causes, their apparent success is often greatly disproportioned to the earnestness of their efforts. At length, by some favorable circumstances, which the providence of God has arranged, the attention of the community is more than usually awakened. Mind acts on mind, and the excitement extends wider and deeper. It is probable, that in its course it will comprehend the greater part of those who are fit subjects for its influence. The excitement then, of course, declines. With those who have participated in it and who have received from it a permanent impression, the calmer state of established piety succeeds. They who have withstood its influences yield not, or but slowly, to those which come to them in subsequent years from the regular ministrations of the Gospel. Another generation must, in a considerable degree, have occupied the scenes of life, before the impression can be renewed. Thus is it according to the laws of nature, that an interval of several years should elapse between the occurrence of any uncommon manifestations of the religious spirit.

For such a manifestation, brethren, many in our own and in other denominations have for years been "waiting," as the holy men of old for "the consolation of Israel." Nor have they waited in vain. The signs of the times indicate the commencement of a renewed interest in the great concerns of futurity. In our own denomination the mental activity which had been employed on themes of abstract speculation, appears recently to have assumed a character more devotional and more practical.

It remains then for us to ascertain our own duties, as they may be affected by the views that have now been presented.

Those who have already chosen religion as the guide of their

lives, and who have made known their choice, are reminded by these considerations, of the responsibleness of their position. From them must go forth the impulse for the renovation of the moral and religious aspect of the land. And first, let them take care that their own light so shine before men that they who see may glorify their Father who is in heaven. Let them guard against any decline, on their part, of the spirit of fervent, vital piety. Let them use faithfully the means of improvement which they possess, in public, private and family prayer, and in the Supper of the Lord,—not mistaking the means for the end, or fancying that these are religion itself; but remembering that the end cannot be attained except by the use of the appropriate means.

Again, let those who have themselves embraced religion feel the importance of the duty which devolves upon them—let me rather say, the blessedness of the privilege they enjoy—of communicating to others the treasure which they have secured for themselves. You have chosen, my friends, the religious cause, you have, more or less, formed within yourselves the religious character. And now what motive on earth would induce you to part with that acquisition? For what would you consent to relinquish the clear, firm principles, the rich consolations, the inspiring hopes of your Christian faith,—to part with them for the interminable doubts of false philosophy, or the wild indulgences of unrestrained passion? For what would you relinquish the love of your Saviour and of your God, the approbation of your conscience, the hope of immortal blessedness? You feel indeed that religion is the pearl of great price, that all the things that can be desired are not to be compared with it in value for a moment. And have you no interest in extending to others a participation in this inestimable blessing? If you are indeed penetrated by the spirit of the religion you have embraced, if you are true followers of the Saviour you have acknowledged, an object like this cannot but be regarded by you as of incomparable importance. It is the high privilege of the ministry that this, the winning of souls to righteousness, the extension of the Redeemer's kingdom, is its very end and object, the constant and professional aim of its members; and this privilege is one sufficient in itself to counterbalance all the labors and all discouragements of that profession, were they ten times more

than some morbid fancies have represented them; sufficient in itself, it would seem, to attract to the service of the altar the best powers of generous youth and vigorous manhood. But in this privilege others may share. Others may counsel, may watch and pray, may exercise Christian influence over those around them, by word and deed, and thus become fellow-workers with their Saviour and with their God for the salvation of mankind.

But perhaps to none does the call of duty, from the considerations which have passed before us, so powerfully address itself, as to the large class who are friendly to religion, but not decidedly and professedly religious men. If the views I have presented be correct, there is now a contest approaching between Christianity on the one side, and irreligion, immorality, national and individual depravity on the other. Such a contest is in fact always taking place; but now more than ever is there need that the progress of evil should be met; and men are meeting it. It is time then that every one should take his side. It is as when Moses, in a time of general defection, proclaimed through the camp the startling appeal, "Who is on the Lord's side?" But one wide difference exists, characterising the difference between the Jewish and Christian systems. Moses, when the tribe of Levi had gathered to his banner, sent them forth to slay the idolatrous rebels who were worshipping the image that their own hands had made. Not such the commands addressed to us. We arrange ourselves on the Lord's side, not to destroy, but to save,—to save by the influence of mild persuasion and religious example, to save from moral ruin and final condemnation those who are our friends, our associates, the members of our families, the objects of our tenderest affection.

'My friend,' you may reply, 'I honor religion, I hope to share its blessings. In private I read its records, and employ its language of prayer to Heaven. But I do not see the necessity of acknowledging it before the world. If it has its influence over myself, that is enough.' Friend, religion cannot have its perfect influence over any one, until it is professed. You cannot have, till that step is taken, the sense of responsibleness to God and man which is so powerful an auxiliary. You cannot experience the affecting emotions connected with participation in the Supper of the Lord. You cannot feel that harmony of spirit with the Supreme

Being which would result from the consciousness of having given yourself to his service. And even were it otherwise, your duty to your fellow-men is not performed, while you fail to bear testimony to the great cause of their salvation; your duty to your God is not performed, while you fail to engage in his service, openly, decidedly; your duty to your Saviour is not performed, while one of his express commands is neglected, and his religion left without the aid which it might receive, however slight that aid may be, from your influence as one of its professed adherents.

Brethren, we "wait for the consolation of Israel;" we wait for the religious and moral regeneration of our country, for the growth of piety in our own hearts and those of others around us;—let us not wait in idleness, nor in indecision. Whatever others may do, and whether the calls of providence and of grace be heeded by them or not, let us feel that it should be ours, to take distinctly our stand for religion and for virtue, with the words and in the spirit of Joshua,—"Choose ye this day whom ye will serve, but as for me and my house, we will serve the Lord."

Finally, to the impenitent, to those who have entirely neglected their own spiritual interests, the subject we have considered presents a forcible appeal. For your rescue God has arranged the means of providence and of grace; for your conversion Christians are waiting, as the good of former days waited "for the consolation of Israel." That religious faith and hope, which to you seem of so little value, are regarded by others as the most blessed gift of God to man. Strive then, watch, pray, that a share may be yours in the great salvation of our God. If you have found that there needed something more rich than worldly pleasures, fully to satisfy the mind; if the thought has occurred to you, that these things cannot always last, and there must be truth in what religion says on the great themes of duty, responsibility and heaven; if you feel grateful for the mercy of your God, grateful for the love of your Saviour; then pause, repent, forsake the bondage of sin, and choose that heavenly wisdom for your guide, whose "ways are ways of pleasantness, and all whose paths are peace."

NOTICES OF THE LATE REV. PETER WHITNEY.

Much has already been said, in our public journals, of this venerated minister, recently deceased among us, which only makes us more desirous of noticing in the *Miscellany* a character of so much excellence. We have therefore attempted to gather the substance of what has been said by others, and sum up, as it were, the evidence of many different witnesses, competent to testify, each without concert, viewing him from a different position; yet all most remarkably coinciding, not merely in the general outline, but in the detailed particulars of his character.

Mr. Whitney was born at Northboro', Ms., January 19, 1770. He was the son of the revered minister of that town, bearing the same name, whose dignified form many of us yet love to call to mind; the very last to wear that memorable badge of his profession, the large white wig, and who wore it to his sepulchre. He also was the son of a clergyman, Rev. Aaron Whitney, the first minister of Petersham. The united ministries of the three covered more than a century, from the year 1738, when the first was ordained, to the decease of the last in 1843. All of them graduated at Harvard University; the subject of this notice in the class of 1791. He was directly employed as Assistant Preceptor in Derby Academy, at Hingham, where he remained several years, and prepared himself for the ministry. After preaching as a candidate in several places, he was ordained at Quincy, February 5, 1800. Soon after his ordination he married Jane Lincoln, daughter of Mr. Nathan Lincoln, of Hingham, who died November 11, 1832. Four of their children, two sons and two daughters, still survive. The eldest son was Rev. George Whitney, late junior pastor of the church at Jamaica Plain, Roxbury, whose lamented death a year since has been recorded in our pages; being the fourth of the family, in direct succession, who sustained the ministerial office. In June 1835, when his advanced years required some relief, Rev. William P. Lunt was associated with Mr. Whitney as colleague Pastor; yet he uniformly took part in the communion service, occasionally preached, and shared parochial duty with his colleague as long as his gradually increasing infirmities would permit. He at-

tended public worship a part of the Sunday immediately preceding his death, which took place very suddenly on the morning of Friday, March 3, 1843. While conversing with his family, apparently in his usual health, he fell from his chair and immediately expired without a struggle or a groan.

As to the character of Mr. Whitney, all that needs to be said of any man is well said in a few lines of the *Quincy Patriot* of March 4th, the day after his death, probably by the editor of that paper. He speaks of him as "scrupulously just, honorable, and high-minded—a man of quiet energy, compassing much, and wisely and well, in little time and without parade; a man of liberal heart, that flowed where most needed,—silent and unobtrusive; a man of generous public spirit, ever aiming at the good of the community, to which he belonged; a man, whose faith was evinced by the habitual practice of all the Christian virtues, and whose affections centered with devoted attachment in the bosom of home." The town of Quincy, at their annual meeting, the week after the decease of Mr. Whitney, passed several resolutions which expressed the "sorrow of the assembled inhabitants, at his sudden death, and sentiments of profound reverence and regard" for his memory; which resolutions they ordered to be entered on the Town Records. They also recognise "the many eminent virtues of the deceased, in all the relations of life, during his residence in Quincy of forty-three years, as a beloved minister of the Gospel, as a worthy and exemplary citizen, an affectionate husband, a kind parent, friend and neighbor." This testimony is peculiarly honorable, as the town now consists of five religious societies, besides that to which Mr. Whitney had ministered, and of different sentiments from his own; so greatly has the population of the place increased. For Mr. Whitney was settled as minister over the whole town, there being then only a small society of Episcopalians, besides his own. He appears also to have left deep impressions of affection and esteem upon his former pupils, and upon those who were brought up under his ministry, but have gone to reside in other places. They agree in representing him as a man of a uniform and quiet temper, and great excellence of life; "at once unpretending, pure, kind, circumspect, affable and neighborly;" *securing* respect, without the least pride or affectation; a man of

great cheerfulness and humor, though it was never allowed to run into unbecoming levity, or unduly to encroach upon the gravity suited to his profession. Especially do *they* bear strong testimony to this good man, who for years were in his family, and saw him constantly in the midst of his children and domestics, surrounded also by the children of others, from different places and families, and of widely different tempers. To them "he was a living model of good manners, and of strict Christian morals. Most happily gentle, complacent, thoughtful, obliging, impartial, kindly and often playfully familiar, and yet vigilant, decided and energetic in his manner, he governed without force, and without severity; and thus made himself alike beloved and revered, by all who were privileged to be of his household."

But we must refer to the funeral sermon by his colleague for a full delineation of his character. He speaks of him as one, "who inspired an unusual degree of respect and love by his quiet worth." "His temper was serene and happy. His cordial greeting was a perfect cure for melancholy, and his bright and healthy smile was sufficient to put to flight a legion of morbid fancies. He had in his nature none of the 'envy and wrath,' which 'shorten life,' and none of that 'carefulness,' which 'bringeth age before the time.' His views of human life, of Divine providence, of God, were all cheerful. He was remarkable for great uniformity of character. The principles which he had once adopted, remained permanently by him to the close of his life." Thus it is evident, that Mr. Whitney possessed a remarkably well-balanced character. His mind was sound, sagacious and clear; his temper, quiet and amiable; and his judgment, adequate to every exigency.

As a scholar, he ranked among the best in his class at College, whence he afterwards received an appointment as Tutor, and an invitation to give the annual Oration before the Society of the Phi Beta Kappa, "both of which offers, however, he saw fit to decline;" for what reason we know not; but when we consider his unpretending modesty, it is natural to attribute it to "his humble estimate of his own abilities." He appears to have been no way aspiring and ambitious, except well to fill up the measure of his ordinary duties. For this he labored most diligently, and in this he was eminently successful. He always rose very early, even to

the last day of his life; and was so judiciously methodical in the arrangement of his time, that he was prepared in due season for every service and was remarkably punctual to his engagements.

It only remains to say a few words of Mr. Whitney's professional character. And this is of the first importance. For under his sole ministry of more than thirty-five years, his society continued to prosper; through the whole period they were a united and happy people, and large numbers were added to the church. "And yet," we are told, "he was never a *popular* preacher, in the common acceptation of the term." Indeed he was not. His voice was somewhat monotonous, though not unpleasant. He very seldom, if ever, lifted his hand, by way of gesture, in the delivery of his sermons; and only now and then raised his eyes from his manuscript, to take a hasty glance at his audience. Yet from the satisfaction his services gave at home, and the very general favor with which they were received abroad, he may be considered, in the best sense of the word, a popular preacher. It has also been truly said, that he was not "a great man,—a man of brilliant genius, or of profound learning." Yet to accomplish what he did, demanded some of the most important elements of greatness. We must remember, that his was no ordinary field of ministerial labor. Among other circumstances, the influence of the distinguished men, living and dead, who have resided in the town of Quincy, has contributed to make that a peculiarly intelligent community. The most eminent of those men were well read theologians too, as well as scholars and civilians. Of one of them, the late Hon. Richard Cranch, the elder President Adams testified, that he "knew more Theology, especially of Jewish and Christian Antiquities, than any clergyman in Massachusetts." Such men, with their families, were always the staunch friends and supporters of Mr. Whitney, and among the most constant and gratified of his auditors. It becomes therefore an important question,—what were the pulpit qualifications, which so far protracted the ministry in this instance, and rendered it so highly satisfactory and useful? It is certainly important to young men who are preparing to enter the ministry, as well as to the community at large, in these, may we not say, *degenerate* days, when the ministerial relation has become one of the most loose

and uncertain; and when all ministerial graces and accomplishments seem to be, by many, comprised in two short monosyllables, which we have heard to absolute loathing and disgust, and which we could not be persuaded to repeat, but to make ourselves sure of being understood, viz. *a smart man.* The secret of Mr. Whitney's popularity and success is not to be found wholly in the great integrity of his life and manners; much less in any assumed airs to captivate for the moment, or any exciting appeals to the imagination and the passions. It lay in his modest estimate of his own powers, and his supreme regard for the ministry committed to his charge. For no one could witness his public ministrations without the deep conviction, that he was "preaching not himself, but Christ Jesus, the Lord." It was found in the "simplicity and godly sincerity" of his manner. It was found in the deep solemnity with which he engaged in his work, and the exact propriety with which he performed all its duties. His preaching was to the understanding and the heart. His sermons were practical, serious, and impressive, and always "composed with great good taste." "In his devotional services he greatly excelled." "On all occasions he prayed with fluency, and with great propriety of expression." "His manner in administering the ordinance of the Lord's Supper and in solemnizing marriages was peculiar and excellent."

With such ministerial gifts did Mr. Whitney fill his appointed course, and was contributing his share towards improving the character of the New England pulpit, before those pre-eminent fellow-laborers, Channing and Buckminster, came to the work. His name deserves to be mentioned with honor, among such men as Freeman, Kirkland, and others their cotemporaries in Boston; and Porter, Harris, Richmond, and McKean, in the vicinity. "This set of men," to use the words of Bishop Burnet, when speaking of the eminent divines of his time, "contributed more than can well be imagined, to reform the way of preaching" among us; which had not yet been cured of all the faults of the English pulpit described by that prelate. Of these men we are also privileged to say, with Burnet, "I have writ the more fully, because I knew them well, and have lived long in great friendship with them—so I have really learned the best part of what I know from them." And feign would we, that the successors "of those who have al-

ready gone off the stage," might continue "to fill their room" with a still longer period of greater usefulness. But alas! we have fallen upon most capricious times. And when those few venerable relics of the last century,—oh, how few!—shall have gone up, shall we ever again be permitted to see an aged minister occupying alone a New England pulpit?

A theme is here presented, which it might be profitable for us to pursue. But we have already exceeded our intended limits, and must for the present defer whatever remarks it might suggest.

L. C.

HUSBANDS AND WIVES.*

I DO not wish to speak here of the rights of husbands or wives, nor whether in the present day, instead of the passage, "Wives, submit yourselves to your husbands," it should not be rendered, 'Wives, feel yourselves equal in all things to your husbands.' My aim is, to point out wherein I fear husbands do not love their wives as St. Paul says they should, namely, "as Christ loved his Church."

Alas, alas, why is it that while the husbands of our community labor hard for what their wives "shall eat, and what they shall drink and wherewithal they shall be clothed," they think so little of what moral and intellectual culture their wives receive. A husband has taken from a community of friends, parents, brothers, and sisters, one beloved inmate, and it may be that he has borne her from her parental home to his, far, far away. New friends are given unto her, new occupations are hers, and he who could find time before marriage to visit, aye, and to journey, and that frequently, now finds it impossible to leave home with his wife for a jaunt of pleasure; and what is far worse, is now so completely

* This paper was sent to us by an unknown correspondent, and we might have hesitated to insert it, lest we should be giving currency to an exaggerated statement of domestic evil, if we were not satisfied that it came from a female hand, and was written by one whose observation, rather than her fancy, furnished the outlines of the picture she has drawn.—ED. MISC.

immersed in business that he is yet more closely confined to his counting-room than he was before his marriage. He will tell you, 'the wants of his family are increased and he must increase his profits to meet the added expenditure, and to accomplish this he must attend more closely to his business.' At last custom becomes habit, and the counting-room is his home.

Do not let me be misunderstood. I believe in toil. We must all toil, some with our minds and some with our hands; but not all the time. "All work and no play," says the old spelling-book, "makes Jack a dull boy." All business and no interval makes a heavy, dull man. Our souls must be revived by the air of nature. The soft breeze of summer must fan our cheeks in the stroll in the country, if we wish to endure the heats of summer without debility; just so must the vernal hours of companionship and recreation invigorate our minds for the toil it sustains. He who in his youth and manhood kept up a little at least with the current literature of the day, now finds it oftentimes impossible to read more than the newspapers, the books necessary to his profession, or his ledger, and even the first of these are taken too exclusively at his office, where he pores over them during the hours he might at least give to his wife and at any rate amuse her with the events of the day. He goes to his office early in the morning, and returns late at night after a day of anxiety and toil, dissatisfied and tired, and sinks into a state of listless repose upon the sofa or into an arm-chair, silent and uncompanionable. Sunday is his day of rest. Perhaps he does make a sacrifice to appearances and custom and is seen in his pew at church, but the rest of the day is spent in playing with his children, listening to the news of the week from his wife, and revolving in his own mind what he shall do to-morrow.

And where, meanwhile, is the wife of his bosom? What are her occupations? He has placed her in a new home, a new sphere. She who had sipped but bright and joyous draughts from the cup of existence now finds that her own pleasure is not alone to be consulted, and she who by the bad state of our education has never felt the responsibilities of life now discovers that others look to her for their comfort and well-being. She feels the weight, and almost sinks under it. If she tells her little troubles to her husband, he looks surprised, perhaps he wonders at the mountains

which rise in her eyes and hers alone, wishes she knew some of the troubles of business and then she would not complain of her cares, laughs, or replies with a slight sneer. The sensitive wife withdraws into herself, and determines that he at least shall never hear her complain again.

Gradually she finds the hours her husband gives her lessening in number, and if she ventures to remonstrate, his answer is, (not given in the spirit of unkindness, but of mistaken duty,) 'My dear, if I neglect my business, I shall soon have none.' And once more the wife is quieted, but not convinced. In her long hours of loneliness she thinks upon the days of love and betrothal, and then on the first happy months of marriage, when her husband returned to his home with quick steps and glad countenance. Still believing in his superior judgment, she thinks perhaps he may be right, and as she gazes upon the sweet faces of her children she hopes, yes, she is sure, it is best that they should have "wherewith they may be clothed," but dearer yet, that they should have a good education, and she believes that to accomplish this she ought not to murmur at the self-sacrifice her husband makes for them. Household duties occupy her in the morning, and to pay or receive visits consumes another third of the day, and the rest is too often spent in whiling away the hours in reading a novel, gazing from a window, or if their circumstances will not admit of this, in bending over a needle. It may be that, except for a few hours in the morning, this has been her sole employment. She gives up the accomplishments of her youth, for no loved ear now listens to the melody, no inquiring glance asks for the production of her pencil. Accomplishments were practised for the pleasure they gave to others as well as herself, but now she dwells alone in her home and she turns from them in sorrow. She takes no pleasure in cultivating her mind, for who will appreciate it, and she has not the love of knowledge which makes the acquisition of it in itself a pleasure. She has no one with whom she can converse about what she has read, and why should she do it? She only learns of the progress of art and science from the words she hears her children repeat as they con over their daily lessons. No one assists her in the care of her children or the government of them, and when they have for a year or two been beyond her maternal authority,

they must be sent to boarding-schools without good principles or good examples, and grow up just like their parents. They know the name of father only as of one who stays at home on Sunday, who supplies money to defray expenses, and to whom a last appeal is made when the mother's authority has failed, but who is ignorant of their wishes, wants or hopes. And thus the life of the wife and mother glides on, with a husband but not a friend; and at last she either sinks into a mere household drudge, turns into a fashionable old lady, or becomes to all appearance pious, that is, as far as frequent going to conferences and prayer-meetings makes piety. And there she finds at least company and companionship. But at home she hears nothing of what once interested her—of high and noble aspirations, of aiming after the beautiful and the eternal. A void is in her heart, and thus she fills the yearning of her bosom. She would have taught her children better had she known how, but she is just where she was when she married. No progress is made, save what the maternal instinct brings to her.

Oh husbands! think upon your duty. You, who have taken a wife from a happy home of kindred hearts and kind companionship! have you given to her all of your time which you could spare, have you endeavored to make amends to her for the loss of these friends? Have you joined with her in her endeavors to open the minds of your children and give them good moral lessons? Have you strengthened her mind with advice, kindness, and good books? Have you spent your evenings with her in the cultivation of intellectual, moral or social excellence? Have you looked upon her as an immortal being as well as yourself? Has her improvement been as much your aim as your own? Has your desire been to "love her," as St. Paul commands you, and to see her "holy and without blemish?" Has your kind word soothed the irritation of her brow? Has your arm supported her in the day of trial and trouble? Have you truly been a help-mate to her whom you have sworn before God to love and cherish? Husband, husband, shut not your heart against these words. You are her senior, you have mixed more in the world, and you have gained knowledge of human nature, and thus of human weakness. Let this knowledge add to your desire to serve, to assist and to cherish her

in all Christian virtues. Let your children have the example before them of parents bound by one tie, one hope, united here and forever, whom no cross can sever, and whose pure minds cast a bright reflection upon all around. You, whose married life has been short! aid and counsel your young wives. Let their troubles be yours, and their joys also. Rejoice with them in their happy trifles, soothe them in their sadness. Spare them all the hours you can from business, for it is their due. And, wives! thank your husbands for it, and feel that your lot is a blessed one.

I am persuaded many are neglectful of their duties from want of thought. They believe their chief duty is, to get an ample, or, if possible, an elegant support for their families, and it does not enter into their minds that there are other as paramount duties as these,—to watch over and to cherish the *moral* and *intellectual wealth* of their families.

Listen to the sad words of truth. "Mary, love," said a lady one day to a friend of mine about to be married, "never be anxious to have your husband acquire wealth, never desire a rich husband. When we married, our house was small, and the furniture plain; but my husband always came home to dinner, and often in the afternoon or towards evening would he come and take me to walk—such happy walks. But now," she added with a sigh, "I never see him from morning until evening, and then it is often late and he is so tired. I have wealth and luxury, every thing for my ease; but a servant always assists me to my carriage, my husband never. He never finds time to accompany me. I imagined it would have been different, when I anticipated these riches, and I often look back upon that small house and those hours of sweet companionship and wish I could enjoy them once more:" and the tears fell upon the rich robe, the embroidered handkerchief and jewelled hand.

Many in their experience resemble this poor lady; and methinks I hear the cry, 'give me my husband—his company and counsel, and less of his *money!*' Can you resist this cry, this appeal, this earnest prayer? Oh no. Kiss that brow which has become darkened by disappointment, and once more pronounce in the sight of heaven those vows and resolutions which may make you truly a husband.

There is another picture, bright and beautiful, but nevertheless as true, where hearts are united for mutual happiness and mutual improvement; where a kind voice cheers the wife in her hour of trouble, and where the shade of anxiety is chased from the husband's brow as he enters his home; where sickness is soothed by watchful love, and hope and faith burn brightly. For such there is a great reward, both here and hereafter, in their own and their families' spiritual happiness and growth, and in the blessed scenes of the world of spirits.

And wives! do you also consult the tastes and dispositions of your husbands, and endeavor to give to them high and noble thoughts, lofty aims, and temporal comfort. Be ready to welcome them to their homes, gradually draw their thoughts while with you from business, and lead them to the regions of the beautiful in art and nature, and the true and the divine in sentiment. Foster a love of the elegant and refined, and gradually will you see business, literature and high moral culture blending in "sweet accord." And with such examples your children shall grow up in virtue and goodness, and "rise up and call you blessed." A—A.

SECOND LETTER TO A SUNDAY SCHOOL TEACHER.*

My dear friend:—The hints in my last referred only to your duties while you are occupying your seat in the Sunday school: but it does not seem to me that your whole duty can be then and there fulfilled. There is a duty of *preparation*, which has claims upon some other portions of your time. How much of that time you can give to the task, must of course be measured by the demands of other and prior claims, and your own conscience must decide on the comparative importance of each. Remember it is one of the ruling weaknesses of our sex, that when we are once interested in a benevolent purpose, our enthusiasm runs away with our judgments, and bewilders our consciences. We immediately make the grand mistake of seeing things no longer in their true

* See *Miscellany*, Vol. viii. pp. 91—97.

proportions. The one good thing which has taken hold of us seems to us the best of all good things; by-and-bye nothing is to be compared with it, other things must be neglected that this may have more and more of time and energy, and we forget that it is not thus that God and Christ look on the great field of duty. I repeat that our sex are continually giving serious ground for this charge, and it is not so light a one as they imagine. They may talk of it as an amiable weakness, or a noble weakness, and say it is much better than the other extreme of cold inactivity; but this does not make it right. Much fine sophistry may be uttered in its defence, but after all it is a weakness, it is positively *not right.* I would have you rise above it, resolve to be always completely right, if possible; aim at no incomplete, one-sided goodness. Let wisdom—not worldly, but true Christian wisdom—seem to you the highest of all attainments; it includes all forms of goodness, and under its guidance you will calmly compare the claims of all duties, great and small, give each its due portion, neglect nothing, over-do nothing, use your whole time and power to the best possible advantage, live out your whole nature, your whole life. Do not think it better to live under the guidance of mere good feeling, however ardent, than of that prudence which the poet beautifully calls "heaven-eyed." Do not place warm excellent impulses above calm, active, glorious *principle*, the true spring of power and usefulness.

Principle will take all your relations into consideration and see that none be slighted for the sake of any. Principle will not let you fall into an error quite common among the zealous, of fancying that they are beset by conflicting duties, that they are called upon to sacrifice one duty to another, that they are perplexed on all sides, must submit to unjust censure, and go through great trial. Principle will enable you to disentangle claims, shake off undue prepossessions, find ways of doing everything in quietness and regularity. If you are of an enthusiastic temper, all this will be distasteful to you, but years of earnest observation have convinced me that it is truth, and truth very important to the welfare of Sunday schools, and all institutions, in which there is much of female effort and influence.

I will return to the immediate subject of this letter, *preparation. What* your preparation is to be, may require some reflection.

Your object is, to make the children better, more pious, to make them love God, Christ, and goodness, and shrink from sin. You look to the Scriptures for great assistance. But many young teachers feel themselves embarrassed in using the Scriptures with their classes. They know it is of no use merely to read the Bible without understanding what is read; but when they come to the work, they find much in the Bible which they do not themselves really understand sufficiently to explain it. They are perhaps amazed to find that they have been satisfied for years with getting only the most vague impressions, even from familiar passages of Holy Writ. The discovery of this fact has been, to many, one of the first blessings derived from entering on the duties of a Sunday school teacher. It will lead you to patient study of the Bible, especially of those portions in which Gospel truths and practical Christianity are set forth; for it is with these you will have most need to deal, from these you will get most help in your real task of helping children to become Christians. Solitary study will be necessary. A moderate and judicious use of commentaries may aid you, but beware of depending too much upon them. Reject them not; trust them not wholly. It will be well to compare the different opinions of various writers occasionally, and then make up your own independent conclusions; you will be better prepared to answer the questions which may be unexpectedly put by intelligent children, who have been subjected to different religious influences.

Be ready to do more than explain the Scriptures to your pupils: you have done little when you have taught them only to *understand*, though that be indispensable. You must learn to apply what is read to the wants of the readers, and make them feel its power. Much of this application and appeal will come to you during the glow and excitement of teaching, and I would have you trust much to such glow and excitement. Still, while you are a beginner at least, I would have you meditate previously not a little on the best way of accomplishing this object. Treasure up illustration, arrange your thoughts, prepare yourself in the midst of week-day avocations for the Sabbath conversation with your pupils.

But if your pastor holds Teachers' meetings, as is usually the case, for the express purpose of assisting his teachers in prepara-

tion for their Sunday's work, use this opportunity also, in conjunction with solitary study and meditation. It will encourage and strengthen him. It will show your sympathy with your fellow-teachers, and so strengthen them. It will probably unfold to you the operations going on in other minds upon the very points which occupy your own, or ought to occupy it, and so by the power of suggestion it will awaken and strengthen you. Directly or indirectly, if you go to these meetings in a right spirit, they must bless you.

Still, there is a point of much difficulty connected with teachers' meetings, as many pastors will tell you; and here comes in another question of your own duty, as one of the body. The character of these meetings varies much, but the usual complaint is, that only two or three of the teachers will open their lips, except in private whispering conferences with each other, which do not help, but disturb him who presides. The teachers gather around their minister professedly to be helped in their work of preparation, only *helped;* and then leave him to do all, to read, think, talk, and divine their thoughts, difficulties, wants, as he can. They make that which might be to him an evening of delightful and profitable intercourse with them, an evening of toil—real, and almost solitary toil; constituting another drain upon his energies, a sort of mere extempore appendix to his pulpit preaching. They might supply him with fresh topics for sermons, with fresh spirit for writing: they take from him both time and strength. Is this kind, grateful, right? Do you fulfil your whole duty as a Sunday school teacher? When you enter on that office, remember it has many relations, and one is towards the pastor. If he do his duty to you, there is the more reason why you should strive to perform yours affectionately and fully to him. *Help him.* To you he looks, and has a right to look for assistance in all possible ways. Your little band has a greater privilege than the rest of the congregation, in having more frequent and direct opportunity of helping him. Consider this as one sacred portion of your responsibilities.

But the point of special difficulty to which I have alluded, is the *cause* of the chilling silence, which so often holds a teachers' meeting apparently spell-bound. Believing as I do that the cause is not what it appears—apathy, (for the indifferent stay away altogether

from the meetings,) it seems wrong to rebuke it. In many instances it is modesty, genuine modesty, which keeps closed the lips that almost speak in spite of it, so strong is the interest felt in the solemn topics discussed. Many a warm heart, quick intellect, and anxious spirit, are very busy in the circle, where only two or three voices are heard. Those two or three, how thankful often is a pastor for their utterances, if they express any measure of sense or goodness! How startled and gladdened is his heart when a new tone is heard, perhaps only timidly putting some simple question. Could the whole group but be convinced that each has some power and some duty in this way, how much greater sympathy, enjoyment, and profit might all derive from the gathering. It is not that those who do speak here, throw off modesty; I have seen clergymen relying for assistance on these occasions upon the very individuals who have never in their whole lives been charged with unbecoming self-confidence. Modesty keeps many silent; yet some do speak, and all might speak without breach of modesty. I would urge you to make yourself able to speak, in all humility, by various methods. You are not called upon to utter confessions, to exhort, to declaim, to be eloquent. I am slow to believe in any necessity for these things, any real efficacy, any promotion of true humility by them, in assemblies of lay-men and women. But you probably have doubts and difficulties in your mind on various matters connected with your office, or with what your pastor reads or utters. Ask a question, if you can do nothing else; no matter if your voice falter and your cheek burn; none will respect you the less for that. You will have made an effort for a good purpose, and that alone will help your spiritual strength; you will have helped your pastor, which is no small kindness; perhaps you will have started a discussion, in which truth will be elicited. At first, you might find it advisable to carry one or two questions to the meeting in your mind; and as you grow more familiar with your position, you will find yourself putting extempore questions, which is better: you will think less of yourself and those about you, more of the objects which bring you together. Having broken the ice—a fitting phrase indeed—you will in time become so warmed and engrossed that you will be prompted even to answer questions, or venture remarks in the true way—almost unconsciously. It is habit

which has made that easy and natural to some, who once found it as difficult as you now do. Feel that you ought to bear a part, get interested in the subjects brought forward, be anxious to assist all and make the meetings pleasant and profitable, give your thoughts to God and the cause of piety, and you will fall into a blessed forgetfulness of yourself, you will sometimes be able to speak, be prompted, impelled to do it.

It must be owned that the temptations of human nature follow us into the teachers' meeting. It is a sphere in which vanity and arrogance may find opportunity of exercise, in which an undue loquacity may become an annoyance and hindrance. It is not the most common danger, but it does exist. If you are able and willing to bear a part in the discussions at such a meeting, look well to your motives, scrutinize them with frequency and severity. Beware of talking to the exclusion of others, but rather try to bring forward the diffident. Beware of a consciousness of talking well,—the bane of many who might be better, and do more good, did this not interfere. Beware of disputing for the mere sake of argument. It may keep the conversation alive, and so seem not only innocent, but useful; yet it has many dangers. Treat the opinions of all with the deference of one who knows that he may err. Hurt not the feelings of one sensitive heart for the world; this is what I call Christian courtesy, and there is no fitter place for its exercise. In observance of this rule, broach no opinions which may wound the truly religious sentiment—or prejudice, perhaps—of any present. There should be free discussion at these meetings, if anywhere; but here, as everywhere, freedom may become license, and I repeat that nowhere should the wholesome restraint of Christian courtesy be more strictly observed. Above all, do not set yourself up against your pastor in a victory-seeking spirit. It cannot help religion. If he seem not to be a match for you always in argument, beware of feeling it too much yourself, or of seeking to make others feel it. It is a temptation which comes to few in a community like ours, where the clergy as a body are men of so much ability, education, and of that sincere piety which aids all the powers. Still you may be called upon to resist it, and I entreat you to do so, as you would shun a bad disposition in your own heart, the giving of pain to one who has not deserved it of you,

and the dimunition of the advantage derived from his influence in the teachers' meetings. All Sunday school teachers should feel themselves subordinate co-workers with their pastors—emphatically *co-workers*—but let none think you would have the word *subordinate* omitted. It is an injury to the great cause of Sunday schools, when the community at large have an opportunity to charge the teachers with a self-magnifying spirit.

There is another portion of the work of preparation, in which you must consult other demands on your time and interest, again remembering that you were a daughter, sister, or perhaps mother, before you became a Sunday school teacher, and that you have no right to merge these characters and their duties in those of the teacher. Yet this is an important portion, and I would have you give to it every hour and all the zeal you can consistently. Become as intimately acquainted as possible with your pupils, with their whole natures, intellectual and moral. Learn as much as you can of the influences to which they are subjected through the week, not by mere inquiries of themselves on the Sabbath, but by visiting them, by studying the characters of their parents and of others with whom they pass much time. Endeavor to establish a confidential and sympathetic intercourse between the parents and yourself, making them feel that you are entering heart and soul with them into the real interests of their children. Include, in this bond, if possible, the week-day teachers of the children; so may you get insight into their individual characters. They have many temptations through the week, and then manifest many peculiarities of strength or weakness, of which you can see little in the Sunday school, but with reference to which you might judiciously apply all its high influences, if you had but this needed information, this necessary preparation. I say nothing of the increased personal influence which such a course would give you. It would manifestly be an advantage. Let me warn you however against resting too well pleased with that as an end, which should only be considered a sacred means. I have heard teachers speaking of the extravagant affection entertained for them by their pupils in a way which betrayed more of gratified vanity, than they suspected themselves *capable of feeling*,—so insidiously does the serpent glide into the *holiest shrines.*

I have but glanced at those subjects of reflection which seemed to me most important to you at present. These remarks may *suggest* much, and one year's experience will teach you whether I have over-stated or under-stated any duty or temptation. Entering on your office with the sincere wish to do good, you will gain wisdom daily, and in spite of occasional moments of discouragement and weariness, you will see at last that you are both gaining and doing something for your own soul, as well as those of others. Be hopeful, be persevering. L. J. H.

NOTICE OF THE LATE REV. JOHN SIMPKINS.*

We cannot remember without sadness the frequent bereavements with which the churches of our denomination have been visited, during the last four or five years. Within this period death has greatly thinned the ranks of our clergy and found many illustrious victims. The names of some may have been overlooked in our reckoning, but the catalogue which we have made from our own recollection merely is longer, we apprehend, than most of our readers would have imagined. We give the names as they come to mind—without regard to the order of time. Kirkland, Ripley of Concord, Bancroft of Worcester, Thayer of Lancaster, Harris of Dorchester, Tuckerman, Bascom of Ashby, Shaw of Eastham, Follen, Thacher of Savannah, Phipps of Cohasset, Ritchie of Needham, Richmond of Dorchester, Whitney of Jamaica Plain, Channing, Parkhurst of Deerfield, Swett of Lynn, Wells of Groton, Whitney of Quincy, Simpkins of Brewster. Of these twenty, two thirds were entitled, as well by their virtues and wisdom, as by their years, to be ranked amongst the fathers; whilst all have left behind them a reputation which reflects honor upon their families and their denomination.

* A considerable part of this article is taken from a Sermon, the body of which would have appeared in the first instance in the *Miscellany*, if the family of Mr. Simpkins had not desired a few copies to be printed for distribution amongst the friends and parishoners of the deceased.

We wish to occupy a few pages of the *Miscellany* with a simple and merited tribute to the deceased father, whose name closes the list we have given above—Rev. John Simpkins of Brewster, Mass. If long and faithful service in the Christian ministry, an unspotted character, and a mind well disciplined and wise, present substantial claims to our respectful and grateful remembrance, few men are more worthy of commemoration. Amongst the names which we have enumerated, there are several which have been rendered more conspicuous by the possession of shining abilities, and obtained greater celebrity by the production of striking and extensive effects, but none that are more affectionately remembered, or that have secured a more enviable reputation for many of the most estimable qualities of mind and heart. Others may have exerted a wider influence, but none a purer and better.

Mr. Simpkins was born in Boston, on the 16th day of April, A. D. 1768. His father was for more than fifty-five years, from 1776 to 1831, the year of his death, an officer in the New North church; and for many years the senior and presiding deacon of the Congregational churches in this city. His mother was the daughter of Samuel Grant, also a deacon of the same church; who was elected to that trust on the 6th of December, 1742, and discharged it for more than thirty-four years, to the end of his life; which took place, as far as we have been able to ascertain, about the year 1777.

Descending from such an ancestry as this, it is easily to be accounted for that the subject of these remarks should have early imbibed a strong attachment to religion and the church, and a predilection for the sacred calling. His early studies were prosecuted partly at the Latin Grammar School in Boston; but principally at the Academy in Andover. He was admitted to Harvard University in 1782, and graduated, with a respectable reputation for scholarship and an enviable credit for purity of morals and integrity of heart, in 1786. Soon after leaving college, he undertook the duties of an assistant in Andover Academy, to which he devoted himself for about eighteen months. He commenced his theological studies under the tuition of Dr. Emmons of Franklin; continued them with the assistance of Rev. Mr. French of Andover, and subsequently completed them at Boston and at Cambridge.

Mr. Simpkins entered upon his public professional labors in

1789, and in about two years after was ordained as the minister of a large and respectable congregation, in what was then the north parish of Harwich, but is now the town of Brewster. With a feeble constitution, he was enabled by strict regularity of living, by a peaceful conscience and an affectionate temper, to perform, with infrequent interruptions, a great amount of ministerial labor, and to attain to a "good old age." To his pastoral duties, which were at times rendered peculiarly arduous by the wide space over which his flock were scattered, he devoted himself with unwearied assiduity. His intercourse with his people was cordial and affectionate, without familiarity. His manners were gentle and pleasing, but dignified. Though he sought to conciliate, he never condescended to part with his self-respect. He was a quiet, but keen observer, without censoriousness. Though remarkably shrewd in reading the characters and detecting the motives of those around him, he was habitually charitable in his constructions. He greatly enjoyed social intercourse, and received in the families of his friends as cordial a welcome as he gave to them in his own.

The connexion of Mr. Simpkins with his parish continued unbroken and mutually satisfactory, during the long term of forty years. At the expiration of this period his increasing deafness and infirm health compelled him to ask a dismission, which, after the delay of a year, was at length granted, and he preached his valedictory sermon in October, 1841. His public services were characterized by great seriousness of manner, evangelical plainness and earnestness of speech, and correctness and clearness of style. His favorite topics were the goodness and mercy of God, and the obligations of all men to love and be grateful to Him as their beneficent Father. The necessity of repentance towards God and of faith in our Lord Jesus Christ—the burden of Apostolic preaching—was continually and faithfully urged upon his flock. Such instructions as these, seconded and rendered impressive by his own purity of life and pious conversation, could not, we may be sure, return unto him void. From year to year, the hearts and consciences of many were convicted by his admonitions, and responded to his fervent appeals. And towards the close of his ministry, especially, the good seed so perseveringly sown for many years sprang up abundantly, and brought forth fruit an hundred

fold. During the years 1818–19, it is recorded by him, that "a great and serious revival of the religious life occurred in his parish, in the course of which many whole families were baptized, and more than fifty respectable individuals presented themselves for a participation of the Lord's Supper."

One of his chosen maxims was, that the *medium between extremes* is the safest path,—that truth may generally be found between conflicting opinions; and that any truth stretched, according to a prevalent inclination in human nature, beyond its proper bearings and dimensions, stands thenceforth at variance with other well established verities, and not only terminates in error, but becomes one of the most prolific sources of error. By this maxim he sought to steer his religious course peacefully and consistently, between the opposing currents of theological opinion and sectarian controversy. Like many other excellent divines and excellent men, he persisted in maintaining, that it is possible to find a middle ground between contending partisans, and that this ground is not only tenable, but the post of honor, of happiness and of usefulness, to the followers of the Prince of Peace.

Mr. Simpkins's published writings were few; but those few are of a character to do credit to his mind and heart. They consist chiefly of services at ordinations. In 1828 he established and undertook the editorial charge of a religious periodical, entitled the Christian Visitant—published once in two months, simultaneously in Boston and New York, for the space of two years. Its chief design was to promote practical piety, the cause of which was then especially in danger of being neglected, in the heat of theological controversy. Most of its articles were furnished by himself, and indicate a healthful intellect and a spirit of unaffected piety.

Since the dissolution of his ministerial connexion, it has been the habit of Mr. Simpkins to spend his winters amongst his children and numerous friends in his native city. These seasons have afforded him unspeakable refreshment and delight. To the last, the faculties of his mind remained unimpaired; his interest in the passing events of the day unabated; his attention to the changes and progress of theological science unwearied; whilst his desire to keep pace with the valuable issues of the press was quickened rather than diminished. Every annual visit seemed happier than

the former, and the last the happiest of all. He had often spoken of the probability of these pleasant seasons being soon interrupted by death; and the thought had often occurred to his mind that the present winter might bring them to a close. Every thing, both in his outward affairs and in his inward condition, was brought and kept in readiness for his departure—come when it might. And the angel of death could not have been commissioned to bear his spirit to its heavenly home at an hour, or in a manner, more opportune and felicitous, than those in which it executed that solemn office. In the bosom of his own family, who loved him as a husband and a father, no more than they venerated him as a Christian and as a man,—by a short and not a peculiarly distressing sickness, —allowing him, in its comings on, to talk in glowing language of the goodness of God, and of the visions of glory that flitted before his up-looking spirit, and at the conclusion of its work, lulling him into a deep and gentle slumber,—he gave up the ghost and slept with the fathers, on the 28th of February, 1843.

It is a fact worth recording that, at the time of his resignation in 1841, Mr. Simpkins was only the third minister of the First Church in Brewster, since its formation, October 16, 1700—a period of more than one hundred and forty years. This circumstance, creditable alike to the parish and its ministers, affords a pleasing contrast to the instability and fickleness which in these days too generally characterize both pastors and churches.

Whilst preparing this brief memoir and investigating the personal and professional history of its subject, we have been more than ever impressed with the greatness of our obligation to the venerable fathers of our Congregational churches, the last of whose representatives are fast disappearing from our pulpits. We have found in the life of Mr. Simpkins the same manifestations which give venerableness and beauty to the characters of so many of the old clergymen of New England—the almost Apostolic sanctity, the intellectual soundness, the correct scholarship, the prudence coupled with guilelessness, the wisdom mingled with meekness, the dignity tempered with suavity, the independence softened by gentleness—such qualities as will always be necessary to the permanence, success and happiness of the ministerial connexion.

C. B.

NOTICES OF RECENT PUBLICATIONS.

THE HOME: *or Family Cares and Family Joys. By Frederika Bremer, Author of "The Neighbors." Translated from the Swedish by Mary Howitt.* New York: Harper and Brothers. 1843. pp. 134, 8vo.

THE PRESIDENT'S DAUGHTERS. *A Narrative of a Governess. By Frederika Bremer. Translated from the Swedish.* Boston: James Munroe & Co. 1843. pp. 86, 8vo.

THE H—— FAMILY. *By Frederika Bremer. Translated from the Swedish.* Boston: J. Munroe & Co. 1843. pp. 212, 12mo.

No books, probably, are read by more persons in our community, just now, than these. We see them lying on all centre-tables; we find persons reading them, just as we have done, to pleasant circles of friends. We shall not speak of them therefore as to strangers. In saying this, we include *The Neighbors*, which has had a separate notice from us already. The titles of the three of which translations have appeared since that, we have arranged according to our estimation of their comparative excellence. *The Neighbors* should be placed second only to *Home*, and is far superior to the other two. In respect to dramatic rules Miss Bremer commits considerable errors. She is least successful where she is most ambitious; in her conceptions, that is, of character. Yet in connexion with some of her most singular characters, she writes truly fine passages. We have never been reconciled to Bruno; and we followed Serena to his home with trembling and fear. The power of the story depends greatly upon him; but we get little good from him after all. The Authoress seems to have a propensity in her different compositions to lead upon the stage some one individual marked by strangeness, wildness, unhealthiness of temperament,—Bruno, in *The Neighbors;* the blind Elizabeth, in *The H—— Family;* Sara, in *Home*; and though morbid in a milder degree, Edla, in *The President's Daughters.* Their peculiarities do not strike us always as peculiarities of nature.

Miss Bremer occasionally fails in an evident attempt to impress a certain sentiment upon the reader, as she would desire. This

appears in several instances where she doubtless intends to exalt single life—to show that the importance of marriage to woman's happiness is generally exaggerated. In this she is not always successful, though nearly so in Petrea. There is also, in several cases, an unfortunate choice of incident. We are constantly thinking, as we read,—were this or that slight thing changed, the whole would be unexceptionable. Not that we would have all that is disagreeable, harsh, sad, disappointing, taken away,—for it is not taken away from actual life. We would only have it natural, *like* the evil of life. In style Miss Bremer commands excellent resources. She is impulsive, familiar, and therefore often inclined to looseness and little inelegancies. But every thing is animated, and animates the interest. There is unusual freshness, vigor, spirit. People are made to talk just as they do talk, we presume, in Sweden; and very much as they talk all over the world. Children prattle; young girls frolic, weep, jest again, strike up ardent friendships, and write long and sentimental letters; elderly ladies gossip, when opportunities are favorable; bachelors, like the Assessor Munter, scold; youthful matrons moralize and are grave; unthinking fops, like Arwid, are desperately foolish. There is continual zest and piquancy in the narrations and conversations. Sometimes an event the description of which is ordinarily insipid, trite and dull, is given us here, by a few racy strokes, with most pleasing vivacity. An example of this occurs in the announcement, by the children, to the President and Miss Ronnquist, of the consummation between Alaric and Adelaide.

We wish to speak, however, particularly, and with especial commendation, of *Home*. Save the passage between Elise Frank and Jacobi, we take hardly an exception to it. *That* indeed, with the suspicions thus occasioned in the mind of the Judge himself, and worse still, in the mind of Elise's own daughter, is to us disgusting and altogether intolerable. It is too bad to belong even among "family sorrows." The existence of such a passion and such a jealousy is monstrous. The man who dared to express the one should have been no longer an inmate of the family he had so grossly insulted, and the latter is inconsistent with a husband's true, earnest affection. The difficulty is, indeed, very prettily healed in the book; but few married persons would acknowledge such weaknesses, or venture on such a trial. The first idea given of

Jacobi is one that it is hard to reconcile, throughout, with the man he afterwards appears. Such misjudgments of real capability, however, and such transformations too, do happen in the real world daily. In all other points we say, making allowances for national characteristics, the moral tone of the book seems to us wholesome and sound. The spirit it breathes is genuine and salutary. Beautiful thoughts, beautiful emotions, noble truths find expression in fitting accents. Without pretension to great regularity in unfolding the plot, or to startling effect in the catastrophe or by the way thither, all is in good taste, well-sustained, nature-like. Generosity, self-denial, piety, have the spiritual rewards that are their own, and their own only. The relation of the sickness and death of the son is full of pathos and religion. It is a worthy illustration of a manly, Christian resignation. Sara's history, too, offers just warnings and is not without too many prototypes. We must be permitted, by the way, to believe that there is a love, which without being so dangerously romantic as Africa's, is yet not quite so practical as that of Louise.

It is extremely offensive not to be able to open the newspapers without having one's associations with delightful works like these disturbed by the wranglings of publishers, and disputes about translations. We suppose at least there can be no hazard in saying, that in original subject-matter Mrs. Howitt has selected more happily than the translators in America.

THE MEMORY OF THE DEAD. *A Sermon preached at the Unitarian Church in Lynn, February* 24, 1843, *on the occasion of the death of Rev. William Gray Swett, late Pastor of that Church. By S. K. Lothrop, Pastor of the Church in Brattle Square.* Boston. pp. 20, 8vo.

FIVE SERMONS *of the late William Gray Swett, Pastor of the Unitarian Church at Lynn. Not intended or prepared by him for publication. Printed for his parishioners and other friends.* Boston. 1843. pp. 56, 8vo.

THE death of Mr. Swett, in the full promise of his years and virtues, amidst indications of growing worth and usefulness and

the endearments of fresh domestic affection, was an event in itself deeply interesting, and suited to awaken sympathies even beyond the immediate circle of his friendships. It was his wish—and it was a touching token of his filial piety—that his funeral obsequies should be ordered so as best to satisfy his mother's heart: and having been wholly private, it was altogether reasonable, that his parishioners, by whom he was sincerely beloved, should seek another occasion to express their respectful regrets. Accordingly, in the church where he had ministered the discourse before us was delivered, in which his character is justly and happily exhibited. There was perhaps somewhat of delicacy in the task; for to solid excellences and endearing virtues were united some undeniable peculiarities, chiefly of manner, which from the simplicity, fearlessness, and generous independence that were also among his traits, were obvious even to strangers. To these Mr. Lothrop adverts with equal tenderness and truth,—to "his ready, playful, and finely touched wit, which he did not always restrain; his keen perception of the ridiculous, that led him to smile when some would be grave; a power of quaint, graphic, humorous description, which he sometimes indulged in a way not calculated to meet the entire approbation of those who can see nothing and appreciate nothing in life and character beyond their own formality and decorum. But," as is added, "that all these were underlaid by a deep reverence for the essential truths and objects of religion; a hearty devotedness to his profession, a profound, childlike, trustful love of God, and a quick, tender, sympathising, practical love of man, is too clear to need to be proved; too justly appreciated, to need to be urged upon those who knew and loved him, who will cherish his memory and lament his loss."

Mr. Swett appears to have especially excelled in his relations as a pastor. His heart overflowed with tender affections, and "on his tongue was the law of kindness." His sympathies were as effectual as they were sincere: so that the suffering of every class, —and we adopt again the words of Mr. Lothrop—"the poor, the sick, the aged and infirm, the solitary and the sorrowful in the parish, in the town, and in every place where he ministered, will bear ample and honorable testimony to his unwearied kindness."

Connected with the funeral discourse are five sermons, selected

from the manuscripts of Mr. Swett, and "printed for his parishioners and friends." There is always some hazard in posthumous publications like these, "neither intended nor prepared" by the writer for the press. Such are never the proper subjects for criticism; but in the present instance, we are confident they will yield gratification to those for whom they are designed. In the singular choice of the texts of two or three of the discourses we recognise the peculiar turn of the author's mind. But we remember the felicity with which he established weighty truths on unpromising foundations; and those, who knew him better and heard him oftener than we, speak with marked respect of the reverence, richness of thought, and deep seriousness of his devotional services.

As is noticed in the funeral discourse, "the past year has been marked by repeated instances of mortality in the clergy of this vicinity. Death has been busy in our ranks." Even since the departure of our lamented friend, more than one has been added to the great congregation: and monition has followed upon monition, which it will be our highest wisdom, as it surely is our bounden duty, to improve.

A Discourse *delivered in the First Congregational Church, Quincy, March* 7, 1843, *at the Funeral of Rev. Peter Whitney. By William P. Lunt.* Published by request. Quincy, 1843. [With an Appendix.] pp. 29, 8vo.

Notice has been taken, and use been made, of this discourse in the article which a friend has furnished upon the character of the late Mr. Whitney. We need only add, that it is a faithful tribute to the memory of one whom the writer describes in terms which prove at once the truthfulness and the delicacy of his own mind. Avoiding the language of panegyric, it delineates the traits which secured for the deceased the estimation of his friends and the confidence of his parishioners, through a life prolonged beyond the usual term, and a ministry that far outrun what we have learned in these days to consider the limits of professional labor. The addresses to those who, in their various relations to the departed, were affected by the lesson of his removal—his bereaved family and re-

latives, his brethren in the Christian ministry, the members of the church and society with which he was so long connected, and the inhabitants of the town among whom he was as a patriarch—occupy a considerable part of the discourse. An appendix contains some documents relating to his settlement and his funeral.

THE BELIEVER'S REST. *A Sermon preached to the First Church, on Sunday, March* 19, 1843. *By its Minister, N. L. Frothingham.* Not published. Boston. 1843. pp. 16, 8vo.

ON the twenty-eighth anniversary of his ordination Dr. Frothingham delivered to his people instruction pertinent to the particular occasion as well as suitable to the times, and at the request of their Committee has printed his discourse for their use. The "rest" which comes from "believing," in this life, is the subject. Its nature and its grounds are described. "For we which have believed," says the writer to the Hebrews, (iv. 3.) "do enter into rest." This "text brings together two ideas, faith and repose, and declares the connexion between them." The faith which is productive of "peaceable fruits" is *reliance*. "He who trusts reposes. There is a certain confidence of the mind, that leans against the strong pillars of the all-wise Providence, and feels its safety." This conviction however must be built on "some positive doctrines;" and these doctrines Dr. Frothingham enumerates. "We believe in a paternal Sovereign of the world and of men;" "in his Son Jesus Christ, well-beloved, and the manifestation of his love to the world;" "in the spirit of the Lord, * * * informing, comforting, vivifying, pleading with the conscience, purifying the affections, changing the carnal heart;" "in the Scriptures, as a holy testimony, a record of the Divine dispensations for the education and redemption of the human race, the great rule of faith and practice;" "in the life everlasting," the immortality brought to light by the Gospel, "the powers of the world to come;" "in the equal awards, the righteous retributions of that world,—peace for the patient sufferer and honor for them that endeavored well, and shame and pain for them that wrought iniquity." "Will any one," asks the preacher, "make light of these themes, and say that

they are inconsiderable? * * * A parental Creator, a commissioned Saviour, a spirit of holy benediction, oracles of truth written and handed down for our government and consolation, hopes beyond time, existence [and judgment] beyond the grave;—these will he affect to slight as inconsiderable?" The discourse concludes with words of plain and affectionate advice to those who worship within what the preacher styles "the tabernacle of our well-known conservatism, in these unsettled days of religious conceits, extravagancies and divisions." He urges them to remember "that, apart from their general obligations * * * they have duties also towards the form of faith they profess, and to that portion of the community to which they belong."

A miserable pamphlet has appeared in this city, entitled "Reflections upon the Believer's Rest. A Sermon, &c. By a Believer." We use this epithet with deliberation. A more unworthy performance we have seldom read. Its attempts at sarcasm are poor sneers; argument it does not profess to offer. Its style of composition is juvenile, its spirit such that we do not wonder the writer has withheld his name from the public. Had he kept his pages from the press, he would have rendered a better service to the Church.

A Discourse *preached on Sunday, March* 23, 1843, *to the First Congregational Society in Kennebunk, Me. Occasioned by the Death of Rev. George W. Wells, former Pastor of the Society. By Edward H. Edes, Pastor of the Society.* Published by request. Kennebunk. 1843. pp. 21, 12mo.

Kennebunk was the scene of Mr. Wells's longest ministry, where he endeared himself to his people by most faithful labors, and left impressions that abide upon living hearts. It was therefore a becoming act in his successor, to strike a note of sympathy with the feelings of his former congregation on their receiving the mournful intelligence of his death. Mr. Edes's personal acquaintance with the subject of his notice did not enable him to pourtray the character which he brought into view, so much from his own recollection as from the assistance which he acknowledges having received from other hands. His description however of Mr. Wells's

various excellencies shows that he was not a stranger to the traits which most distinguished him. The one word which he considers most applicable to him, at once for its justice and its comprehensiveness, is "truthfulness. He was a *true man;* true to the objects and aims of human life, considered in its distinctive and noblest relations." He possessed a rare combination of qualities, uniting to "deeply-rooted moral principle, strong intellectual powers, and untiring industry, the no less prominent characteristics of gentleness of manner and kindness of disposition." "Usefulness, the great aim of his life, was especially the aim of his preaching." "In his theological sentiments he was a Unitarian, upon principle and from investigation." Mr. Edes presses upon the people who once enjoyed the benefit of such ministrations, the solemn importance of living according to the instructions they received, that these instructions may not rise up in their condemnation at the judgment.

Our Political Idolatry. *A Discourse delivered in the First Church in Roxbury, on Fast Day, April* 6, 1843. *By George Putnam, Minister of that Church.* Published by request of the Parish. Boston: W. Crosby & Co. 1843. pp. 16, 8vo.

Mr. Putnam has in this discourse spoken plainly and fearlessly, to the times and of the times. We do not regard it as one of his best sermons, but it abounds with strong truth and pertinent warning. If we were disposed to cavil at rhetorical faults, we should complain that he pursues his idea of representing a majority as a Sovereign, till it runs into a *conceit.* The idea however is founded in a correct observation of the tendencies and ways of our people, and is justified by many well-chosen illustrations. "Shall I not," says Jehovah through his prophet, (Isaiah x. 11,) "as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" This text suggests the remark, that "our nation is liable to the same errors and sins which have brought distress and ruin on other nations; and if we do as other nations have done, we shall suffer as they have suffered." But "our people think otherwise;" and to expose the unsoundness and mischief of their self-confidence is *the purpose* of the discourse.

Mr. Putnam regards the great danger to our republic—"the great and only peril with us"—as consisting "in exalting the popular will into a divinity;" "the only possible despotism for us, as threatening us singly and solely from the side of party passion and sweeping popular domination, *majority exalted into a tyrant.*" The character of this evil he exposes, and its consequences he pourtrays. He shows how it has already impaired the value of our free institutions, and corrupted the morals of the land; and how the vices, which we fondly suppose belong only to despotic or hereditary monarchies, really exist among us in connexion with "our changeful ruler, the Majority"—"our emperor, the Popular Will." The tendency is, "to make this sovereign absolute and unfettered in his sway." The barriers which might check his power are already assailed; as, for example, the independence of the Judiciary. He is capable of committing violence, and as likely to commit it, as other sovereigns; "that great interest, so closely connected with the prosperity and morality of a nation—property"—may be made only the occasion of provoking his jealousy or his cupidity. In the moral character of his dealings he may show a want of "a high-toned conscience," by his disregard of honour and good faith; witness the "moral outrage of repudiation." For his intelligence there can be no security; mark the character of great numbers of our voters, and the proceedings in our legislatures. Our tendency is towards absolute democracy, but "absolute and unmitigated democracy is tantamount to downright and insupportable despotism—the worst in the world, because it is the reign of chaos and confusion." "The one thing that this nation needs is humiliation." "We have set up an Idol. The specious name we have inscribed upon its car is *Popular Rights;* a noble title, a precious possession, and never to be disparaged, ever to be honoured—honoured and guarded—but not *worshipped.*" "In this idol, and our fanatical worship of it, lies our danger. It may crush us yet, as it has others; as Samaria, so Jerusalem."

With the parties which divide our republic, as they now stand, Mr. Putnam has nothing to do. His words deserve to be weighed, whichever party may hold the ascendancy. We should be sorry to learn that an attempt was made to use this discourse as an instrument of political warfare. The writer had higher ends in view.

THE GLORY OF THE LATTER HOUSE. *A Sermon preached at the Dedication of the Centre Meetinghouse in Chelmsford, Thursday, April* 13, 1843. *By Henry A. Miles, Pastor of the South Congregational Society in Lowell.* Published by request. Lowell. 1843. pp. 24, 8vo.

THE occasion on which this sermon was preached was somewhat peculiar. The town of Chelmsford had been distracted by religious dissension, and while the old meetinghouse stood, it seemed only to provoke strife. It was "entirely consumed" the night of February 13, 1842, by a fire, "which beyond all doubt was the work of an incendiary." The two denominations of Unitarians and Universalists, feeling "that it would be burdensome to them to erect two churches when one would suffice, and that if erected it would be impossible for them to give two ministers an adequate support, in the spirit of good citizens and brothers came together to consult for their common good. Both denominations contributed generously to furnish means for the erection of the new house. For nearly a year they had united together in the same acts of religious worship. Meanwhile the edifice had been completed, and they were gathered, side by side, to join in solemnly dedicating it to Almighty God." The services of dedication were conducted partly by Unitarian, and partly by Universalist ministers;—the Introductory Prayer being offered, and the Scriptures read, by Rev. Mr. Miner of Lowell, the Prayer of Dedication by Rev. Mr. White of Littleton, the Sermon by Rev. Mr. Miles, and the Address to the People by Rev. Mr. Thayer of Lowell.

Under these circumstances Mr. Miles's discourse could only take the character which we find it bears. It is addressed to the spirit of union which had succeeded the spirit of division. It is sensible in its strain of remark, judicious in its selection of topics, and altogether suitable and worthy of the occasion. After a series of introductory remarks founded on the history of the past* and the aspects of the present, Mr. Miles offers "some reasons for believ-

* Mr. Miles mentions one circumstance, which marks strongly the religious character of our forefathers. "At the first public meeting which was ever held in the town of Chelmsford—one hundred and eighty-nine years ago—liberal provision was made for the establishment and maintenance of *public worship.*"

ing that the glory of this latter house may be greater than of the former," whose place it occupies;—first, "the circumstances of union under which it was erected;" secondly, "the leading movements of the times, showing that men begin to feel a deeper interest in the great work of improving the condition of society;" thirdly, the reviving "fortunes of the town of Chelmsford;" and fourthly, "the signs of an increasing interest in religion" which mark the present period.

The Address by Mr. Thayer accompanies the Sermon, and contains equally appropriate and well-expressed advice.

A Cup of Blessing; *Or the Pastor's acknowledgement to his People in return for their full chalice. By J. T. Sargent. April* 23, 1843. Boston. pp. 12, 12mo.

This is a truly pastoral address, in the form of a letter by one of the ministers at large in our city, on receiving from the attendants on his ministry a token of their affection and respect. As the occasion was in itself peculiar, so is the form of the acknowledgement. When we first learned that a silver cup had been presented to one of the ministers to the poor by his own people, we confess we were struck with some feeling of incongruity. It seemed somewhat surprising, and not quite in keeping, that they who needed such a ministry should be in the way of bestowing such costly gifts; nor were we alone in this impression. But the letter itself does much to explain the apparent inconsistency. And even had it not been so, we could hardly have prevailed upon ourselves to regret, still less to censure what had proved the occasion of so much good feeling and so much good utterance between a pastor and his flock.

It may be proper to observe, that among the worshippers in Suffolk Street Chapel are a few families, by no means to be classed with the indigent, but attracted by the convenience of its location as well as attachment to the pastor, and desirous of contributing their share to the support of his ministry. Mr. Sargent therefore very justly mentions it as a grateful circumstance, that "in this tribute of their regard the rich and the poor are united;" that "no invidious distinction has separated their names;" while he in

timates his satisfaction, that no inconvenient burden was imposed by it upon those whose "own cup was any thing but silver—full of sorrow and need."

We are especially pleased with the good sense and modest dignity with which the writer speaks of the difficulties to a minister in accepting "extra donations" from his people, and particularly in accepting their praises. His scruples of delicacy in receiving the gift are very gracefully united with his gratitude for it. What was so affectionately offered he could not, in truth, without giving pain have refused. Therefore he thankfully receives it, not only as "a personal compliment and as a symbol of mutual sympathies," but as "a sign of duty; an admonition to diligence;" and "as the earnest of that social and spiritual unity which ought to bind every flock."

We have seldom met with any address of the sort that has pleased us more. Without quaintness or straining of words, Mr. Sargent has converted a temporal gift to a spiritual use; and with equal felicity of thought and expression has conveyed instruction, which we hope may prove of lasting benefit to his people.

THE SUNDAY SCHOOL SINGING BOOK: *Being a Collection of Hymns with appropriate Music, designed as a Guide and Assistant to the Devotional Exercises of Sabbath Schools and Families: Comprising also the Elements of Music, with directions for a good development of the Voice, and Vocal Exercises. By Edward L. White, Author of "The Sabbath School Choir," &c.* Boston: W. Crosby & Co. 1843. pp. 112, 18mo.

THIS is a welcome aid to one department of Sunday School exercises. It is prepared with taste and judgment. Many of the excellent and time-cherished tunes used in our churches have been introduced, and new tunes, having much in their sweetness and simplicity to recommend them, have been added. The "directions for a good development of the voice" are judicious, and the experienced author is entitled to credit for the manner in which he has executed his task.

INTELLIGENCE.

ORDINATION AT FALL RIVER, MASS.—Rev. John F. W. Ware, of Cambridge, and of the class most recently graduated from the Cambridge Divinity School, was ordained as Pastor of the Unitarian Church and Society in Fall River, Wednesday, May 3, 1843. The Introductory Prayer was by Rev. Mr. Angier of Milton; Reading of Scriptures, by Rev. Mr. Huntington of Boston; Sermon, by Rev. Mr. Putnam of Roxbury; Prayer of Ordination, by Rev. Mr. Hall of Providence, R. I.; Charge, by Rev. Mr. Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Smith of Boston; Address to the People, by Rev. Mr. Briggs of Plymouth; Concluding Prayer, by Rev. Mr. Peabody of New Bedford.

The Sermon was on the Doctrines of the Gospel; the text from Romans i. 16: "The Gospel of Christ." What *are*, and what are *not*, the doctrines of the Gospel? There is reason for the discussion. Among Liberal Christians the movement is now a spiritual one. God speed it. But it is not therefore the less necessary to go back occasionally, to survey and to re-establish our *doctrine*,—the foundations of our Evangelical faith; to throw upon them such increased light as we may have gained. Other denominations were never more active in pushing forward and defending the dogmas of their creeds than at this moment. What are *not* doctrines of the Gospel? Several articles of belief which, though preached and defended popularly as such, are yet mere theories, things metaphysical and speculative; not in the Gospel, nor of it. The following were considered at some length and in order. 1. The nature of Christ; his rank, his position in the scale of being. Each Christian has probably his metaphysical theory of that nature. The several prevailing views were stated. The preacher has his grounds for his own view. But they are philosophical, not Christian. There is no Gospel doctrine on the subject. 2. Vicarious atonement. Here is a Christian who maintains, and here is another who cannot maintain, that the grand purpose of Christ's death was to make such an atonement. Let both, if they will, toil for their convictions. But let neither of them—he who asserts nor he who denies—suppose that he is dealing then with Gospel doctrine. It may be justifiable sometimes for a religious teacher to depart from his peculiar work to contend with errors like this, because they are loudly proclaimed and sooner or later harm the character. But, for the time being he is not giving himself to Gospel

instruction, to the work of evangelizing. 3. Eternal punishment. One man believes it,—strangely enough, to him who holds the preacher's opinions of the character of God and the law of retribution. Another denies it; denies that the sinner sinks at death into utter, remediless, unquenchable, everlasting burning and torture. But neither has a right to hold that his doctrine is a Gospel doctrine; for the Gospel does not declare it. The Gospel teaches us of retribution. But its place and duration are not parts of revelation. These human dogmas, these theories, are mighty engines of sectarian triumph. We might use them with overwhelming effect; but we must not *lie*; no, not for God, no, not for righteousness' sake. What *are* doctrines of the Gospel? They are found in the books of the four Evangelists, and only there. They cannot be compressed, and it is the labor of a preacher's life to unfold them. Study them in the beatitudes, in the parable of the prodigal, in the Saviour's conversation with Nicodemus, in the scene at the cross. "Blessed are the pure in heart." Who ever went to the bottom of that text, and that "doctrine?" Self-renunciation, repentance, regeneration, —these are they. And there is a Gospel doctrine of the death of Jesus. He who muses over it and meditates and prays will understand it and be kindled by it. Let the young brother dwell among themes like these with his whole soul in them, and he may hope to be a preacher of the Gospel of Christ.

The Charge commenced with an allusion to the absence of one from whom the words of counsel were to have been spoken, whose absence, from illness, no one present could forget,—the candidate's father. Exhortation, and encouragement were then given to fidelity,—to watchfulness, prayer and zeal.—Mr. Smith, with the usual token of Fellowship from the churches, offered also cordial greetings to his companion in study, his classmate and friend. He mingled with expressions of welcome, assurances of satisfaction in the undertaken toil, provided only it should be engaged in with a cheerful heart, and pursued with faithfulness and devotion to the end.—Addressing the Society, Mr. Briggs reminded them in grateful terms of the former near connection between himself and them, and besought for his successor,—what their united invitation showed them ready to bestow,—the kindness he had so plenteously shared. A genuine sympathy, a perfect oneness of feeling and design, he regarded as the best bond between a minister and those to whom he ministers; and where that exists, all particular duties, of attention, concession, and care, will be ever found fully discharged.

The services were attended by interested companies from Boston, Cambridge, Providence, New Bedford, and the towns more nearly adjacent. The beautiful church was well filled.

Ecclesiastical History of Kingston, Mass.—In the last number of the *Miscellany* we gave an account of the services at the Ordination of Rev. Mr. Pope at Kingston, Mass. We should have incorporated into that account the following brief sketch of the history of the church in Kingston, which was furnished us by a friend, had it been put into our hands in season. As it may be interesting to some of our readers, we insert it in the present number.

The town of Kingston was set off from Plymouth as a parish in 1717, and incorporated as a town in 1726. It was the fifth church, in order, of those which sprang from Plymouth, being preceded by those of Duxbury, Marshfield, Eastham and Plymouth.

Joseph Stacey, a liberal and learned man, was ordained as Pastor, November 2, 1720. He "was born in Cambridge in the year 1694, served his time at shoe-making, and subsequently received an education at Harvard College. He was a small man in stature, of great bodily activity, and delighting in gunning and fishing. He was very proficient in his studies, attentive to his duties, happy in the affections of his people, mild and liberal in his views, and extremely abstemious in his diet. He died of a fever, August 25, 1741." His ministry was nearly twenty-one years in length. He graduated at Harvard College in 1739.

Thaddeus Maccarty succeeded Mr. Stacey, and was ordained November 3, 1742. Mr. Maccarty was not so happy as his predecessor in the ministry. He was inclined to favor Whitefield, who was then traversing the country, and who preached in Plymouth in the summer of 1745; and in consequence of a current rumor that the usual Thursday lecture was to be preached in Kingston by Mr. Whitefield, the Committee closed the doors of the house, and refused admission even to the Pastor. Insulted by this act, Mr. Maccarty asked his dismissal, but previously to any action upon his letter endeavored to withdraw it. The Church however answered his first petition, taking no notice of the second. He preached his farewell discourse November 3, 1745, from Acts xx. 31, which was certainly a very appropriate text. He was a violent and bigoted man, coarse in his manners, and an ultra Calvinist even of those days. "As a public preacher, he was solemn, loud, searching, and rousing;"—such is the testimony of a contemporary. After the excitement of his dismissal was over, the people expressed a high regard for him, and he bore testimony to the happiness of his ministry among them. He was called to Worcester, where he spent his days.

William Rand succeeded Mr. Maccarty. He was born in Charlestown; was previously settled in Sunderland, and installed here in 1746. He was graduated at Harvard College in 1721. He died suddenly in 1779, aged 71 years. His ministry, of thirty-three years, was a very happy one. He was a mild and pleasant man, worthy of being esteemed by every

one. In his theological views he was a firm Calvinist, but ever conciliatory and charitable in his manner toward all his neighbors, some of whom had even then learned to *think* upon difficult questions.

Zephaniah Willis, a native of Bridgewater, who graduated at Harvard College in 1778, was ordained as fourth Pastor over this Society, October 18, 1780. Mr. Willis is still living. During his ministry, from the communication of his own views, the Society gradually left the walks of Calvinism, of which it was never over-fond. Mr. W. labored faithfully for forty-eight years with this Society as their active Pastor. In the year 1828 Jonathan Cole, of Salem, was invited to settle, and was ordained January 21, 1829. To Mr. Willis the Society continue much attached. His connection with the Church has never been dissolved by any vote. And he continues in his interest, as well as in fact, the Pastor of the Church and Society. It is over sixty-two years since he was settled here. And at the advanced age of eighty-five he continues a most constant attendant upon divine service, even when the weather is sufficiently inclement to keep his younger neighbors at home. His seat still faces the congregation, being underneath the pulpit. As a pastor, he was kind and considerate; as a parishioner, if such he may be called, none could be more indulgent and faithful.

The Society divided, when Mr. Willis withdrew from active service. Mr. Cole resigned his charge, and was afterwards invited to settle with the Unitarian Society in Hallowell, Me. John D. Sweet succeeded him, and was installed October 21, 1835. Augustus R. Pope has recently been ordained as his successor—April 19, 1843.

Middlesex Sunday School Association.—This body held its second semi-annual meeting at Lowell on Wednesday, May 3, 1843. Of the towns included within the Cambridge circuit, to which the Association is originally limited, the delegates were most numerous from Medford, Waltham and Concord. The morning was occupied in a conference of the teachers, in which there was a great deal of interesting and instructive remark, views and enforcement of the principles on which religious instruction of the young must be conducted, and conclusions as to the mode and discipline and means, drawn from actual trial and the observations of intelligence and love. At one o'clock the Association and their guests dined in the vestry; and at two the public meeting in the church was opened. Rev. Mr. Stetson of Medford preached, on the principles of the religious culture of the young. Rev. Mr. Waterston of Boston, and Mr. Hill from Cambridge spoke; and Mr. Thayer of Boston addressed the children of the Lowell Sun-

day school, who were there assembled. The meeting was interesting and encouraging, beyond even the expectation of those who were present.

Dudleian Lecture.—The annual discourse before the members of the University at Cambridge, established by the will of Hon. Paul Dudley, was delivered in the College Chapel, on Wednesday, May 10, 1843, by Rev. E. S. Gannett of Boston. The Lecture was commenced in 1755, and is limited to the discussion of four subjects, which must be examined in rotation. The subject this year was Natural Religion, and it was the object of the preacher to ascertain its precise value in relation to the great questions of human interest.

Derby Lecture.—This annual discourse was delivered on Wednesday, May 24, 1843, in the meetinghouse of the Third Congregational Society in Hingham, by Rev. E. B. Hall, of Providence, R. I. The subject was the Power of Education, and the common disregard of it seen in the *narrowness* of principle, aim, means, and result. The occasion is an ancient one, founded by Mrs. Derby, in aid of the cause of Education in the Academy there, the children of which all attend the services.

Breakfast and Fair at Roxbury.—An eminently successful attempt has been made to provide funds for the erection of a Unitarian meetinghouse in Geneva, Ill. Rev. A. H. Conant, whose ordination as an Evangelist was noticed in the *Miscellany* for July, 1841, has been preaching, since his return to the West, in Geneva and its neighbourhood, and has gathered a congregation who desire a permanent place of worship for themselves and their pastor, and have subscribed a considerable sum for this end; but being unable from their present resources to raise the requisite amount, have looked to their friends at the East for assistance. Several ladies of the First Congregational Society in Roxbury, who felt a peculiar interest in the condition of this infant church, devised a method of affording them aid, which yielded results beyond the largest expectations of those by whom it was conducted. They proposed to hold a breakfast and a fair at the Norfolk House, on the morning of the first of May, when visitors from Boston might be tempted out of town by the freshness of a spring morning. Tickets were sold, granting admittance to the rooms, and other tickets entitled

the holders to partake of the refreshment which was set forth on simply, but amply furnished tables. Articles of personal convenience or ornament were also offered for sale at fixed prices. May-day however, according to the usual experience of those who at this season of the year build their calculations of weather upon English poetry rather than the New England climate, brought only disappointment and postponement. The next day was more favourable, and the hall which was the principal scene of action was filled through the whole morning, and we believe through the whole day and evening, with a dense crowd, talking among themselves, listening to speeches or to music, buying, eating, or gazing, as the previous arrangements afforded, and their own inclinations led them to seek, opportunity. The hour from 11 to 12 o'clock in the forenoon was occupied by addresses, which were made by Rev. Mr. Putnam of Roxbury, Jonathan Chapman, Esq., John C. Park, Esq. and Rev. James F. Clarke of Boston, and Mr. Frederick Huidekoper of Meadville, Penn., at present a resident near the University at Cambridge. After defraying the necessary expenses, the amount of net receipts was found to be $915; $800 of which, being as much as was needed for this purpose, has been given for the completion of the edifice at Geneva, and the remainder been appropriated to the personal benefit of Mr. Conant.

Cambridge Observatory.—The appearance of the late comet—an event which once would have been thought to portend dire misfortune —has been made the occasion of a great benefit to our University. In the lecture which Professor Pierce gave in this city upon the comet, he spoke of the imperfection of the astronomical instruments used at Cambridge in terms which touched both the pride and the generosity of the friends of science in this community. A subscription was commenced to provide a proper telescope, the most costly and important of the instruments needed. This subscription has been completed, and has reached an amount which, we presume, will place Cambridge at the head of the scientific institutions of the country in respect to the means of astronomical observation. An excellent site has been bought by the University, on a hill about half a mile north of the College Buildings, on which to erect an Observatory. The *Daily Advertiser* thus notices the subscription of which we have spoken.

"We are happy to learn that the amount of $25,000, which was a short time since proposed to be raised in this city for the purchase of a Telescope and other astronomical instruments, is all subscribed. Of the above sum $5000 were subscribed by one gentleman, $1000 by another, several sums of $500 by other individuals, $3000 by the American Academy of Arts and Sciences, and $1000 by the Society for

the Diffusion of Useful Knowledge. A considerable length of time will doubtless elapse, before the principal telescope can be manufactured, but measures we doubt not will be immediately taken for having it in progress without delay."

New York Anniversaries.—Upon looking over the reports of the meetings of the Benevolent Religious Associations that celebrated their anniversaries the last month in New York, as given in the *New York Observer*, we do not find reason for presenting a very particular abstract of their proceedings. The usual methods of communicating intelligence and keeping alive an interest in the objects contemplated by the several Associations were adopted, apparently with the usual success. The Annual Reports of the Committees were read, detailing the operations of the past year, addresses were made, principally by laymen, sermons were preached, and on the whole the anniversary week in our sister city appears to have resulted in at least the usual amount of activity and of satisfaction. One feature seems to have distinguished these meetings beyond those of former years—declamation against the Romish Church. Some of the addresses before the American Bible Society and the Foreign Evangelical Society particularly exhibit this character. The speeches generally discover more than usual care in the preparation, and in some instances bear the aspect of regular discourses rather than extemporaneous effusions.

The meetings commenced with the *Presbyterian Board of Foreign Missions*, whose receipts and expenditures the last year had been about $60,000.—On Sunday evening, May 7, Rev. Dr. Sprague of Albany preached a sermon before the *Foreign Evangelical Society;* which he has been requested to repeat "at Philadelphia and Albany, and if possible, at Boston," and also to give it for publication.—The *American Seamen's Friend Society* had expended $13,785, being nearly $800 more than the receipts.—The Report of the *American Anti-Slavery Society* stated, that "in no period since its existence has the Society had so much reason to congratulate itself on its success."—The *Sunday School Union* on Tuesday afternoon assembled the thousands of children connected with the Sunday schools of New York city at Castle Garden and Broadway Tabernacle, where they were addressed by different gentlemen; and in the evening held a public meeting of the friends of the institution.—The *Convention for the Evangelization of the World*—a meeting which was originated last year, when a Committee was appointed to report "a plan of action,"—assembled on Tuesday, and held successive meetings on other *days.* On Wednesday a sermon was preached by Rev. Dr. Wyckoff of

Albany. "The most important resolution" adopted "provides for an annual concert for prayer and conference on the subject of missions for the conversion of the world, to be held in the city of New York during the anniversary week."—The *Foreign Evangelical Society* had expended about $10,000 the last year. If the gentlemen who addressed this meeting expect to prevent the spread of Catholicism by the utter want of candour and indulgence of heated tempers which they showed, they will probably find they have mistaken the means for effecting their end.—The receipts of the *American Tract Society* the last year exceeded $96,000. The labours of the Society, abroad and at home, were detailed in the Report, and the meeting was addressed by three gentlemen who had been employed as missionaries in the East.—The resources of the *American Home Missionary Society* for the year had exceeded $100,000. On comparison with the last Annual Report it appeared "that there had been important advances in the good accomplished by the Society."—The receipts of the *American Bible Society* amounted to $126,448. "The whole number of Bibles and Testaments issued in the course of the year, in nineteen different tongues, was 215,605." The entire Bible has been stereotyped in raised letters for the use of the blind.—The *American Temperance Union* reported that "the temperance reformation has been instrumental in saving not less than half a million of our citizens from degradation and ruin, and has restored more than 100,000 drunkards;" and in relation to foreign lands, that "in Ireland six millions have received the pledge," "in Sweden 50,000 persons," "in Norway the parliament has resolved that after ten years there shall not be a distillery in the land," and "in the Sandwich Islands the King, with all his chiefs, and 1500 of the population, have signed the pledge."—The *American Education Society* listened to a Sermon from Rev. Dr. Beecher of Cincinnati.—The *American Board of Foreign Missions* held "a great missionary meeting" on Friday, when it was stated, that "during the first nine months of the current financial year the receipts of the Board were $161,250, being less by $31,520 than the appropriations, and less than the receipts of the same period of the former year by $93,159."

NOTICE.—The Publishers of the *Miscellany* propose to issue a supplement to the present volume, containing the intelligence of the anniversary week, together with the Title-page, Index, and Table of Contents for the volume. It will appear as soon as it can be prepared.

SUPPLEMENT TO VOLUME VIII.

THE ANNIVERSARIES.—The meetings of the various religious Associations connected with our portion of the Christian Church have this year been occasions of more than usual interest, and of great though not entire satisfaction. The attendance has been larger than for many years previous. More of the clerical brethren than we have ever seen, we think, on similar occasions were present, and hall and meeting-house crowded on successive days and evenings showed how many had come up to our "solemn feasts," if not how deep an interest was felt by our people at large. The facilities of conveyance, that have been so greatly increased of late, doubtless were one cause of the larger number of visitors to our city than on former years; the weather too was propitious, as it enabled persons of both sexes to go abroad without exposure; but unquestionably a desire that these meetings should be productive of spiritual benefit and an anticipation of pleasure from their recurrence had been growing among us, and led many who on previous anniversaries had stayed at home to join now their fellow-disciples around the table of friendship and the altar of a common faith. Differences there were of opinion and feeling, which found expression in ways not altogether agreeable, and brought passing clouds over the sunshine of our harmony, but the warm light of goodwill and reciprocal confidence broke in again, and the interruption, while it taught the need of mutual forbearance, gave us an opportunity to exercise the graces which we have so diligently commended to our brethren of other denominations. Before the commencement of the week the want of a perfect acquaintance with one another's wishes and plans had prevented an arrangement of the exercises for Tuesday evening satisfactory to all parties, but every measure possible was taken to produce concord alike of feeling and action, and with a favourable result. The introduction of remarks and resolutions bearing upon the subject of Slavery changed in a measure the character of some of the meetings, but it was not allowed to disturb the fraternal sentiments of those who, differing in their judgments of what is right and best, yet respect in others the honesty of conviction which they claim for themselves. The public engagements of the week were appropriately and happily closed by a service, which though for the first time celebrated in this manner among us, will, we hope, in future years reunite those who may take part in

the excitement and fatigue of the other meetings, beneath the still and holy influences that overshadow the table of the Lord.

We shall give as full an account of the several meetings immediately connected with our denomination as our limits will permit. We have laboured to condense, and yet not omit any thing which ought to appear in our record. We shall notice the anniversaries in the order of their occurrence.

Congregational Charitable Society.—The Massachusetts Congregational Charitable Society holds its annual meeting for business only, without any public exercises. The meeting this year (1843) was held in the forenoon of Monday, May 29, in the Library of Rev. Dr. Frothingham, where there was a very full and punctual attendance of the members. The following gentlemen were elected as the Officers of the Society for the year:—Hon. Peter C. Brooks, *President;* Rev. John Pierce, D. D., *Vice President;* Rev. Francis Parkman, D. D., *Secretary;* Hon. James Savage, *Treasurer;* Rev. Henry Ware, D. D., Hon. Josiah Quincy, Peter C. Brooks, Leverett Saltonstall, James Savage, John A. Lowell, Esq., *Counsellors.*

From the Report of the Treasurer it appeared, that the funds of the Society were in a secure and prosperous condition, and that there had been some addition made to them during the past year. It was

Voted, That eighteen hundred dollars be appropriated to the relief of destitute widows and orphans of deceased clergymen for the ensuing year; and that two hundred dollars be added for the same purpose to the contribution of the Convention on the following Thursday.

The Secretary having announced the vacancy in the Society occasioned by the lamented death of Rev. Dr. Channing, Rev. Ezra S. Gannett was unanimously chosen in his place.

Massachusetts Bible Society.—The anniversary of this Society was held in the Central church, Winter Street, on Monday afternoon, May 29. At the previous meeting for business in the Vestry of the same church, after the Reports of the Treasurer and of the Executive Committee had been presented, the Society made choice of Rev. John Pierce, D. D., *President;* Rev. Henry Ware, D. D., *Vice President;* Rev. Francis Parkman, D. D., *Corresponding Secretary;* Rev. George W. Blagden, *Recording Secretary;* Henry Edwards, Esq., *Treasurer;* Samuel May, Esq., *Auditor;* together with eighteen gentlemen as Trustees, six of whom are, agreeably to the Constitution of the Society, clergymen, and twelve laymen.

The Trustees at a subsequent meeting re-elected Rev. Francis Parkman, Rev. George W. Blagden and Henry Edwards, Esq. the *Executive Committee* for the year, to whom applications for Bibles may be addressed. A Committee of three was also appointed to take into consideration the expediency of appointing an Agent, whose duty it shall be to make inquiries as to the want of Bibles in the community, and to increase and diffuse a more active interest in the sacred objects of the Society throughout the Commonwealth.

The public services at the church were introduced by a few remarks from the President, and the reading of a portion of the Scriptures by Rev. Mr. Blagden. The Annual Report was then read by Rev. Dr. Parkman, Chairman of the Executive Committee; from which it appeared, that during the past year there had been distributed gratuitously from the Depository 1677 Bibles, and 959 Testaments; and that there had been sold, chiefly for charitable purposes, nearly 1000 copies more. These Bibles and Testaments have been supplied to destitute individuals, to charitable institutions, to hospitals and to Sunday schools, to seamen in our national and private vessels, to prisons and to houses of reform.

The meeting was then addressed by Rev. Bishop Eastburn of this city, on his motion, that the Report of the Executive Committee be accepted, printed and circulated. The motion was seconded by Rev. Dr. Sharp, of Boston, with appropriate remarks; who was followed by Rev. Samuel K. Lothrop, of Boston. The meeting was of a highly interesting character, engaging the attention of a very numerous assembly, and was closed by singing the usual doxology, with a benediction by the President.

American Peace Society.—The fifteenth anniversary was celebrated in the Central church in Winter Street, on Monday evening, May 29, S. E. Coues, Esq. presiding. The house was full, showing a much larger attendance than had been generally brought together by the invitation of this Society. After prayer by Rev. Mr. Kirk, extracts from the Annual Report were read,—describing the "trial" and the "triumph" which had attended the cause of peace the previous year. The deaths of Rev. Dr. Channing of this city, and Rev. N. M. Harry, Secretary of the London Peace Society, were especially noticed. The amount of receipts had been only $2,418, in consequence of unavoidable delay in the settlement of Mr. Ladd's estate, which had prevented any considerable part of his bequest from coming as yet into the treasury; while the expenditures had amounted to $4,854. Lectures had been given in many places in New England, and the Agency in Boston been faithfully conducted. The circulation of the *Advocate of Peace* had been in-

creased, and other larger publications been issued. Most of the religious journals, and a few of the secular papers had published articles on the subject of peace. Grateful intelligence had been received from both England and France. A Convention of the friends of peace, from different countries, had been called to meet in London on the 22d of June,—a measure from which important results were anticipated. The past year had seen our country relieved from "three cases of actual or threatened war,"—with Mexico, with the Seminoles of Florida, whom we had treated with equal injustice and impolicy, and with England. England had disgraced her Christian name in her wars with China and Affghanistan. Still "the war-god of Christendom was relaxing his grasp." The nations of Europe were reducing their military establishments. The spirit of inquiry is abroad on this subject. There is an increase of pacific sentiments. "The age is full of hope to the cause."

An Address was then delivered by Rev. Andrew Peabody, of Portsmouth, N. H., who in consequence of the inability of Judge Jay to fulfil his appointment, and the death of Dr. Channing who the last year had been chosen his substitute, had at a late day prepared a discourse, which was heard with great satisfaction, and according to a vote of the Society will be published. The subject was—The evils inseparable from the recognition, in any community, of the lawfulness of war. The object of this Society, Mr. Peabody remarked in his exordium, is the suppression of international war; its only creed is, that all war is inconsistent with the spirit of the Gospel. It repudiates all connexion with, or responsibleness for any other real or alleged ultraism. Omitting all discussion of the physical evils of war, the Address was then confined to a consideration of moral evils, *flowing in time of peace*, from the recognition of the lawfulness of war. They were shown under four heads. 1. Such recognition establishes and keeps in being a false and unchristian standard and scale of morals. 2. It makes expediency the mistress and interpreter of the Divine law. 3. It assumes the lawfulness of implicit, unquestioning obedience to man, independently of the Divine will and law. 4. It infuses a false and depraved moral element into the education of the young. Mr. Peabody closed with a cursory reference to the history and prospects of the Society, and with a brief tribute to the memory of Dr. Channing as a friend of peace and a philanthropist.

After the public exercises the Society made choice of Officers for the ensuing year, viz., Samuel E. Coues, Esq., of Portsmouth, N. H., *President*; thirty-two *Vice Presidents*; thirty-eight *Directors*; seventeen members of the *Executive Committee*; Mr. Joshua P. Blanchard, *Treasurer and Stationary Agent*; Rev. George C. Beckwith, *Corresponding Secreta-*

ry; Mr. Thomas Drown, *Recording Secretary.* The object in placing such catalogues of names upon the list of officers, we presume, is to let it be known how many, and who, are interested in the diffusion of peace principles; but we have no fondness for such a display of merely honorary appointments. After this business it was

"*Resolved*, That the call of a general Convention of the friends of Peace in London meets our warm approbation, and excites our most pleasing anticipations; that we approve the delegation appointed to it by our Executive Committee; that we consider the objects proposed by the Convention to be of the highest importance, and trust that measures will be devised by it for the diffusion of pacific sentiments through the world, and the ultimate abolition of war among all nations."

Society for Promoting Christian Knowledge, Piety and Charity.—This Society held its meeting on Tuesday, May 30. The Officers elected were, Rev. Francis Parkman, D. D., *President;* Rev. Samuel Barrett, *Vice President;* Rev. Alexander Young, *Secretary;* W. T. Andrews, Esq., *Treasurer;* Rev. James Walker, D. D., Rev. Joseph Allen, Rev. George Putnam, Rev. F. D. Huntington, Rev. Amos Smith, *Trustees.*

It was by this Society, established in 1806, that the valuable series of *The Christian Monitor*, continued for many years, and embracing standard works chiefly of a devotional and practical character, was published. By means of a small fund it still continues to aid in the publication and distribution of valuable religious works.

The Collation.—This has now, after a third trial, become established, we presume, among the meetings of the anniversary week, and is second to none in the pleasure which it affords. From a doubtful beginning it has increased in favor beyond expectation. This year much was due to the excellent arrangements of the Committee appointed a year since, who not only provided accommodation for a larger number of guests than on either of the former meetings, but had done every thing to give a comfortable and agreeable character to the occasion. The tables were spread in the hall over the depot of the Worcester railroad, recently finished as an apartment for such purposes, and now decorated with garlands and flowers, which female hands and taste had arranged in such a manner as to break the long lines of wall, and prevent the eye from resting only on the entertainment provided for the appetite. The attic over this apartment, though in a somewhat rough condition, as never intended for such uses, was by a little inge-

nuity made to serve as a drawing-room, in which the company exchanged salutations and passed an hour of "*crowded* existence." Soon after 2 o'clock the doors of the lower room were opened, but half an hour or more was necessarily consumed in the passage from one apartment to the other, which was so directed as to prevent confusion or disappointment in finding seats at the tables. A beautiful sight it was, when all had entered and found their places; over eight hundred persons, of whom perhaps rather more than one half were ladies; all showing by their bright faces that a common sentiment of pleasure, such as brotherhood enkindled and religion approved, warmed their hearts. The entertainment was simple, but abundant,—a "collation," and not a dinner. Hon. Richard Sullivan, of Boston, presided. The Divine blessing was asked by Rev. E. S. Gannett, and when all had partaken of the food which the Divine providence furnished, thanks were returned by Rev. F. D. Huntington.

At 4 o'clock, the tables having been partially cleared, and the piano which should guide the singing opened, the President of the day introduced the more intellectual part of the feast. He noticed the large number who filled the capacious hall, and who had been brought together by religious associations; alluded to the evidence here given of the interest felt by laymen in the clergy and in the subjects and labours which especially occupy them;* spoke of the encouragement they might derive from such an expression of sympathy, of the magnitude of the cause to which they were devoted, and of the disproportion, as he thought, in the results which they witnessed to the exertions which they made; suggested that new means of success might yet be discovered, and especially regarded community of effort as a source of improvement; and closed with the wish, that next year we might be able to say, if we met on this occasion, that we had become better men and better Christians.—Among the means which the Committee had provided to give every possible charm to the day, they had procured three original compositions in verse, adapted to favorite tunes, two of them written by Rev. John Pierpont, and the third by Miss H. J. Woodman, of this city. They were worthy to be sung by hundreds of voices. After Mr. Sullivan's remarks the first of these, a Song, was sung to the tune of *Auld Lang Syne.* The effect was delightful.—The President then called upon gentlemen to speak voluntarily and briefly, no arrangement having been made to procure addresses, which, it was preferred,

* The printed bill of Exercises, laid beside every plate, described the Collation as "furnished by the Unitarian laymen of Boston to the clergy of *their* denomination." No clergyman was allowed to pay for a ticket for *himself* or wife.

should spring from the spirit of the hour.—So direct an allusion however was made to Rev. Dr. Pierce, of Brookline, that he rose, and after a word or two of introduction related an anecdote respecting Rev. Grindal Rawson, a graduate of Harvard College of the year 1741, which excited much laughter.—Rev. Mr. Gannett, of Boston, suggested the propriety of refraining from noisy expressions of delight; spoke of the union of festive joys and Christian sympathies which distinguished this occasion; and hoped others would rise to speak without previous preparation.—Rev. Mr. Farley, of Brooklyn, N. Y., spoke of the pleasure of this meeting, which he regarded as a pledge of union and help from the laity to the clergy; declared how strongly he favored such cooperation; and proposed that the ministers present should express their thanks for the hospitality shown them by rising.—Rev. Mr. Hill, of Worcester, wished, on behalf of his brethren from the country, to give expression to the feelings of happiness and confidence which this meeting was suited to awaken; happiness, in the union which is here cultivated between the city and the country, between whom there are so many ties of connexion; and confidence, through the persuasion that they who in their youth might come to this city from their rural homes would find here friends and protectors.—Rev. Dr. Parkman, of Boston, dissented from the suggestion that the company should withhold the usual signs of approbation from the speakers; who, he feared, might feel a painful distrust of themselves if they did not receive these tokens of encouragement.—Rev. Mr. Stetson, of Medford, after a pleasant allusion to his venturing on the ice on which others feared to trust themselves, said that we had one name which was a bond of union to us all —Channing, who still speaks, though not here; regarded this as a joyful, because a brotherly, occasion, bound together as we are by great truths; rejoiced to see New England, and wished that he might see the United States, represented here; alluded to the missionary enterprise, in which he was glad to observe such an interest awakened; believed that the clergy had been too distrustful of the laity, and doubted not that he who should come to laymen with an appeal for suffering humanity would be welcomed.—Rev. Mr. Lothrop, of Boston, responded to the sentiment expressed by Mr. Hill in regard to the union of feeling between the city and the country; and then passed from the pleasant character of the meeting to notice the painful remembrances which were called up by the absence of those whom death had removed; and proposed that the Hymn written for the occasion, on the Reverend Dead, should be sung.—The company united in singing this hymn, to the tune of *America*, with deep effect.—Moses Grant, Esq., of Boston, *then referred* to the cause for gratitude which we have in the contrast *between the* present and past times; declared his conviction that this

was nothing to fear from laymen, who were desirous to do what the clergy cannot do; said that his creed allowed him to embrace as fellow Christians all who loved the Lord Jesus Christ; and wished our epitaph might be, that the world was the better for our having lived in it.—Rev. Mr. Hosmer, of Buffalo, N. Y., felt himself called upon to express the thanks of the scattered tribes of our Israel to the citizens of Boston and New England; dwelt upon the influence which New England exercised, and if she was faithful to herself must continue to exercise upon the Union; was grateful to those who were laboring to send the Gospel to the West; and urged the importance of taking broad views, and feeling that the West is so near to New England that when we help those who are there, we build the wall over against our own door.—Samuel Greele, Esq., of Boston, drew the subject of his remarks from the presence of ladies at this festival; spoke of the change which had taken place since the time when the festivities of the social board were unworthy to enjoy their countenance; and after various illustrations of the character of that influence which he was happy always to allow to them, concluded by expressing his satisfaction in seeing them on the present occasion.—Mr. Clark, of Geneva, Ill., being introduced to the company by Rev. Mr. Clarke of Boston, spoke with much feeling of the society in Geneva, with which he had worshipped only a week before, of the labors of their pastor, and of the assistance which they had received from the ladies of Roxbury; and added a few words on the state of the congregation at Albany.—An Ode was then sung, as printed in the order of Exercises, to the tune of *Bonnie Doon*.—Rev. Mr. Harrington, of Providence, R. I., wished that we should remember the South as well as the West, for there we have friends, over whom a dark cloud impends, and who implore our sympathy and help.—Rev. Mr. Pierpont, of Boston, asked if the meeting would tolerate his prose, as well as his poetry, for he had something to say, though he feared it would not be acceptable; avowed his dissent from the last speaker in respect to those at the South who are most entitled to our sympathy; would send Unitarianism thither unmanacled and unsealed, and would not send it at all, unless it could be received as it was sent; quoted the treatment which our own missionary had received; believed that our religion needed to be disenthralled here also—in Massachusetts; did not esteem it enough to apply Christianity to the intellect; yet some sins were deemed so vile, that our genteel Christianity will not touch them, but leaves the drunkard, for example, to be saved by his brother drunkard; inquired what Unitarianism had done for the liberation of the slave, who, if he was black, was not therefore unworthy of our regard; but saw, from the number leaving the room, that he was making a *moving* speech, and concluded his *remarks*.—Rev. Mr. Stetson demanded why so much noise prevailed

when Mr. Pierpont was speaking, protested against sending missionaries to the South, but expressed his hope that men would be found to go thither ready to sacrifice their lives for the truth.—Rev. Dr. Parkman explained that the arrival of the hour at which many of the company were called to another meeting had occasioned the interruption which had been noticed.—After a few words from the President and one or two other gentlemen, the first Song was sung a second time, after which, on motion of Mr. G. F. Thayer, Chairman of the Committee of Arrangements, it was

"*Voted*, that thanks be presented to the superintendents and pupils of those Sunday schools, in the city and the neighbouring towns, who furnished the Committee with the liberal supply of flowers with which the tables are so beautifully adorned."

"*Voted*, that thanks be also presented to those young ladies of this city, to whose taste and efficient labors the Committee have been indebted for the decorations of this hall."

"*Voted*, to appoint a Committee of Arrangements for the next year, to be nominated from the Chair."

The President nominated Messrs. R. W. Bayley, Joseph Eustis, F. C. Manning, W. D. Coolidge, Daniel Taylor, H. B. Rogers, David Paige, William Thomas, George Callender.

On motion of Rev. Dr. Walker, of Cambridge, it was

"*Voted*, that thanks be presented to the Committee who have provided this dinner, with a kindness and hospitality so characteristic of the city of Boston and of them."

The Doxology, "From all that dwell below the skies," was then sung, and the company broke up a few minutes before 7 o'clock.

American Unitarian Association.—The Berry Street Vestry was filled at the business meeting of this Association, which preceded the public meeting, on Tuesday evening, May 30. In the absence of the President, Hon. Richard Sullivan, one of the Vice Presidents, took the chair. The Report of the Treasurer was read and accepted. The Officers for the ensuing year were chosen, viz., Rev. Ichabod Nichols, D. D., *President*; Rev. Charles Briggs, *General Secretary*; Rev. Samuel K. Lothrop, *Assistant Secretary*; Mr. Henry P. Fairbanks, *Treasurer*; Rev. Artemas B. Muzzey, Rev. George E. Ellis, Rev. Nathaniel Hall, *Directors*. These were chosen by ballot, and were all reelected, having held the same offices last year. With the exception of the President, they constitute the *Executive Committee*. The Vice Presidents of the last year, with the omission of Martin L. Hurlbut, Esq., deceased, and the Councillors, with the addition of Rev. Alvan Lamson, D. D. and Rev.

George R. Noyes, D. D., were reelected, on nomination from the chair. A resolution was then offered by Henry H. Fuller, Esq., instructing the Executive Committee in regard to the celebration of future anniversaries, which after remarks from several gentlemen was referred to the Council. The Association then adjourned to the Federal Street church.

The public exercises were opened at 8 o'clock, Hon. Richard Sullivan, of Boston, presiding. Prayer was offered by Rev. Mr. Hosmer, of Buffalo, N. Y. The Eighteenth Annual Report was read by Rev. Charles Briggs. It was shorter, we believe, than any former Report. It began by alluding to the occasion, and to the progress of the Association from a small commencement to its present strength and usefulness. The last year's history was a good one. The Secretary had pursued his labors as usual. Auxiliary associations now existed in most of our congregations. The number of members was not far from 5000. Twenty new auxiliaries had been formed within the year, and nine persons had become life members. Aid had been extended to twenty-seven destitute societies; and twenty missionaries been employed for periods of various length. Between sixty and seventy thousand tracts had been distributed, or between five and six thousand every month. Applications for them had come from all parts of the country. They were in part doctrinal, to meet the misrepresentations of our belief which were current; of which one or two strong examples were cited. In future the Committee hoped to give more affirmative exhibitions of doctrine. A closer acquaintance had been cultivated the past year with the "Christians," and one of their ministers had been employed as a missionary of the Association. An extract was given from a letter written by him, upon the union which might be maintained between the two denominations. The Report anticipated much good from such a union. The receipts of the year had been $7511,32; the amount expended and appropriated $7649,20. A movement had been made among our churches in behalf of missionary exertions, which been attended with success and deserved commendation. There was reason to hope that our churches would exhibit more religious action, more life. Notice was taken of the death of Dr. Channing, as of one who had done more for religion than any other man of the age. Might it teach us lessons of heavenly wisdom.

After the Report had been read, Rev. Mr. Gage, of Petersham, moved its acceptance. He rejoiced in its inculcation of the spirit of our common Master—a spirit of love. The true contest for Christians to wage is with ignorance and sin. Let this spirit prevail, and we should witness glorious results. He spoke of the importance of faith in the moral capacities of our nature. They who have done the most have cherished [illegible] a faith. Addison had spoken truly on this point; and yet more

powerfully, Channing. Discussion of religious doctrine he believed was sometimes harmful, but controversy brings to view glorious truths. Our views are favourable to piety; they are solemn and practical. But we need more fervour, more of mutual interest and sympathy. We have common hopes, we should cherish common feelings; that so at last we may be welcomed to a common joy.—Rev. Samuel D. Robbins, of Chelsea, referred to the notice which had been taken of Dr. Channing. He remembered when he first listened to him, and the counsel which he received from him, to speak out of his own heart. He wished we might imitate the example that had been given us by him who was gone. We must *live* our faith. We must go into the world, and lift up our brethren. Christ is the life of the world. The recuperative force of Unitarian Christianity is seen in its efforts to raise the moral condition of mankind.—Rev. John Parkman, of Dover, N. H., insisted on the need of a more philanthropic spirit. He urged the claims of humanity, and spoke of the subjection of the Church to the spirit of sectarianism. If a slave should escape from the South, and come into a Baptist, Methodist, or Orthodox anniversary meeting at the North, he would hear of freedom, zeal, and the missionary spirit, but he would find discussion stifled for the sake of sectarian capital. He related a story of a minister preaching the Gospel with handcuffs for his slave in his pockets, in illustration of the spirit of the American Church; and quoted the older story of the man in the Gospel, whom both priest and Levite passed by. He maintained that it was the selfish principle of our nature to which the appeal is made in preaching. Skepticism takes advantage of this, as Christianity turns its back upon the slave and the battle-field. The age needs Christian life. Mr. Parkman concluded by offering a resolution in regard to the employment of missionaries at the South; which could not however be received at this time, as the question on the acceptance of the Report was still before the meeting.—John C. Park, Esq., of Boston, said the Report had spoken of destitute societies in the country. His acquaintance was more with the state of things in Boston. A new interest had been awakened here; not from the greater eloquence or energy of the ministers, not from man, but from a Higher Power. Christianity is a social religion. It is our duty to question one another on this great matter. Some of our churches have adopted more social action. What is the consequence? Young men, hearing laymen speak of responsibleness and dependence on God, feel the truth as they have not felt it before. Then they go to the clergy for counsel and aid. So ought they to do. The clergy were never dearer to the laity than now. The last year had witnessed progress. Ministers had been encouraged. This was the age of the amelioration of mankind, but Christianity was the basis of this improvement. A new impulse

had been given to society. Yet let us not mistake feeling for more solid qualities. If we are going on fast, we look to the clergy to check and guide us. Those who are new and eager in this work must be watchful that they do not fall into spiritual pride. Unitarianism is now becoming a practical faith. The meetings which have prevailed among us of late have opened the doors of Unitarian vestries to other denominations, and good has come from this. Sectarian barriers have been broken down. We must not retard the spread of good feeling by discouraging such meetings. A learned clergy will still be needed. Plymouth rock and Harvard College must continue to exert their influence. —Rev. A. C. L. Arnold, of Southington, Conn., alluded to the religious condition of the community among whom he resided, and then turned to notice the spirit of hope which marked the Report. In the philanthropic meetings of the week he beheld the indications of a better day —the morning aurora. These philanthropic movements and associations around us show the spirit now at work. Man was made for progress. The age is ready to recognize the worth of the human soul. These two principles are essential elements of the Unitarian faith. He loved the name, Unitarian, but wished that we might put forth positive efforts in behalf of our faith. Unitarianism finds support in the spirit of the age. We see it reflected from its literature. Our faith is lying as a spirit in the body of the present time. We have a great work to do. There is a large class of persons who can be reached by no faith but ours; among them are both timid and strong minds. Our faith is not, and must not be, negative only. While we drive out the Canaanites from the land of promise, we must build up the temple on Mount Zion; or alike the spirit of the age and Jesus will disown us.—Rev. William H. Channing, of New York, said that after celebrating our Passover, we had now come up to keep our Pentecost. We are in danger of trying to gather up the rags which we should have left in our exodus to a better land. We need a fresh piety—the worship of joy. We need the inspiration of faith in the soul and in God. It is the atheism of our time, to doubt or fear. Unitarianism is conservative when it *grows*. We need growth. We must *practise* our principles. We need to join the Church and society; the Church has lost its body, and society its soul. In their union will be realized the kingdom of Heaven. We as Unitarians shall not discharge our mission, till we perform our duty towards the labouring classes. We must discuss the questions of property and pauperism in their moral relations. He closed by expressing his hope that the resolution offered by Mr. Parkman would be adopted. —Rev. James F. Clarke, of Boston, declared his belief in negations, but held that we must have the positive first, last, and strongest. He wished *not* that we should offer apologies for Unitarianism, but should go

out and make men Christians. He desired to see courage baptized with humility. Toleration and mutual respect must be cherished among us. He closed by relating an anecdote in illustration of the temper in which Dr. Channing once received a rebuke for not taking a more active part in the Anti-Slavery movement.—After a few words from Rev. Jason Whitman, of Portland, Me., the question was put upon accepting the Report, and the motion was adopted.—Rev. Mr. Parkman then offered the resolution which he had read at an earlier period in the evening, and added a brief explanation of the principles on which it was based.—Rev. Caleb Stetson, of Medford, seconded the resolution, and supported it as involving a recognition of principles which lie at the basis of Christianity. Unitarianism admits the infinite worth of every human soul, and the universal brotherhood of man. Hence spring rights which we cannot disregard.—Rev. Mr. Hedge, of Bangor, Me., proposed an amendment.—Henry H. Fuller, Esq., of Boston, moved that the resolution be laid on the table, and pronounced it foolish and absurd.—Rev. Dr. Parkman, of Boston, seconded this motion, on account of the great delicacy of the subject.—Various motions and suggestions were then made by H. I. Bowditch, M. D., Rev. J. Whitman, Rev. J. F. Clarke, Rev. S. K. Lothrop, Rev. B. Huntoon, Rev. G. Putnam, Rev. F. A. Farley, and others. Some of those who spoke were in favor of immediate action upon the resolution; others wished to adjourn the meeting till Friday evening for its discussion; some preferred a reference to the Council; and others, regarding it as foreign from the objects of the meeting, desired that the usual motion for adjournment, which was entitled to precedence, should prevail. Such a motion was finally adopted, by a large majority, and after singing the usual Doxology, the meeting was dissolved at 10 1-2 o'clock.

Ministerial Conference.—The Conference which has usually met in the Berry Street Vestry, having experienced inconvenience from the crowded state of the room, the last year directed their Committee to provide a larger apartment. The room appropriated to the use of the Supreme Judicial Court, in the court-house in Court Street, was therefore procured, and the meeting on Wednesday morning was held there; but the brethren seemed to miss the associations and seclusion of the old spot, and the subsequent sessions of the Conference were held in Berry Street. At the opening of the Conference prayer was offered by Rev. Mr. Wellington, of Templeton. The Annual Address was then read by Rev. Edmund Q. Sewall of Scituate. The designation of a subject, as well as the appointment of the person by whom the Address shall be

delivered, lie with the Standing Committee.—The subject which had been proposed this year was "The Religious Aspects of the Community, and the Duty of Unitarian clergymen in regard to them." Mr. Sewall remarked that he should not attempt to go through so large a field in even the most cursory manner. A few points for consideration would be selected; from the province of Religious Inquiry; from the state of the Church and its Institutions; and from the department of Practical Life. These would be treated chiefly with reference to some *cautions* which they suggested, and to the *encouragements* they afforded to an earnest ministry. 1. If we look at the state of opinion and inquiry, we find that liberal principles and a free spirit have worked their way into the very heart of the community. They have greatly modified the language of creeds and the style of argumentation, even where they yet fail to obtain their full sway. Inquirers on every side have urged onward their fearless discussions. No subject, however sacred, has been withheld from them, nor escaped without a searching criticism. The body of truth has been subjected to a rude dissection under their hands, in which each bone, muscle, nerve, all which enters into its structure, has been laid bare to the investigator. Nor has society shrunk from the effects of this large liberty with any disposition to curtail it by illiberal restrictions. But these effects have not always been such as to commend liberal principles to the pious mind. After adducing some particulars which went to show this, Mr. Sewall proceeded to remark upon the moral qualifications which ought to be combined with intellectual acuteness, in order to disarm inquiries, which relate to what is fundamentally important to the virtue and happiness of the community, of their dangerous tendencies. While we deprecate the idea of hampering free inquiry by attaching to belief, in itself considered, moral blame or praise, as if to doubt in the premises were of course wrong, we must still keep in mind the fact, that inducements may exist other than the mere force of evidence impressing the understanding, to incline one to adopt novel opinions and to seek radical changes in views generally received. On this point he spoke at some length, explaining the consistency of an attachment to liberal principles on the one side, with a serious and trembling solicitude, on the other, to protect the interests of morals and religion from those attempts at reforms of opinion which partake of a revolutionary or destructive spirit. He showed how a conscientious man must needs be slow in communicating doubts to the world, which, if he innocently entertained them, might lend countenance and aid to others whose purposes were evil and whose unbelief sprang from a bad heart. In this connexion the Address adverted to a most exceptionable tone and spirit which has obtained some prevalence among professed inquirers. These

are however less properly denoted inquirers, than sacrilegious triflers, querulous, captious faultfinders. Dr. Johnson, in his "Life of Milton," tells us that an opinion had currency in the poet's day, that men were living then "under the misfortune of having been produced in the *decrepitude of Nature*." Some future censor may possibly charge upon a portion of our generation the folly of supposing it their hard fate to have been born into a decayed moral world, *in the decrepitude of Christianity*. They are continually venting their dissatisfaction with *the actual* in our spiritual affairs. Their discontent complains of the meagreness of truths on which souls born of God have for ages been nourished, and that almost into the stature of perfect men in Christ Jesus. They scruple not to speak in a disparaging, half-contemptuous way of the faith and worship which are found in the Church every where, under every varied form. It is time they were rebuked by a sound public sentiment. Religious progress derives no aid from such as these.— Among the more agreeable circumstances in the state of inquiry in our own body, the disposition to reassume the Scriptural phraseology, which had been almost abandoned to the Orthodox sects, was mentioned. Unitarians, while controverting Calvinistic tenets, had been led, almost necessarily, to avoid in their doctrinal statements such expressions as had been forestalled by their opponents. This seemed to be required by their position, and to be needful to prevent a frequent misapprehension of their views. Yet it was to be remarked that they thus laid aside much which they were fully warranted to retain, and especially that the peculiar language of the Bible was surrendered to those who had possessed themselves of it by no better claim than priority of sectarian origin. To every pious mind there is a charm in Scriptural language which no other can acquire. It adds persuasiveness to all appeals and lends force to all arguments. It should be the monopoly of no sect. It can be spared by none. Nor is it to be overlooked that a title to the name *Evangelical*, a name than which none higher or more honorable can be given, is sought by us through the means of an earnest endeavour to make our views themselves more strictly conform to the Biblical standard. It were strange if we had not, in calmly reviewing the ground so long the seat of polemical warfare, discovered some things which might and ought to have remained in our possession, but which had slipped from us in the ardour of disputation. We were now returning to gather up the jewels which we had dropped in our flight out of Egypt. "Evangelical" are most fitly denominated the sentiments which pervade our body. 2. The Church has not been made all that it might and ought to have been. Mr. Sewall contrasted the Church as we hear of it in the New Testament, and the organizations technically called by that name in our time. To the Church belong

communion and fellowship. Can our communicants be said to have these? How very limited their acquaintance with each other! So much so, that even the Christian names of those who partake at the same table are mutually unknown. This want of true fellowship is one cause why the Church has little of the power it ought to exercise as an organ of spiritual influences and moral life. Then, its ordinances—how small a minority in our communities avail themselves of these! The baptismal font, hallowed by such sweet and holy associations, how is it almost abandoned to disuse! And while all men are alike indebted to Jesus, how few among them signify their sense of what is due to his memory in the rite which he instituted to that end! On these points Mr. Sewall dwelt with earnestness, commending them to the serious consideration of those with whom must commence a change for the better. 3. It is in the practical life that we meet now with most encouragement. A voice from the temple is echoed in legislative halls, and resounds through the dwellings of the people, awakening us to a new and holier manifestation of the power of Christianity over the heart and conduct. Fervent aspirations are not all; new and more earnest efforts are put forth to produce what is desired. It may be that the social evils which have been so widely prevalent have convinced men that some vigorous moral means must be applied for the restoration of the community even to its prosperity. Under this head occasion was taken to remark upon the growth of a pure virtue and habits of practical piety as the only sure indications of a really Christian progress. Our views are eminently practical. The religious experience testifies their power and value. And while other sects may labour zealously for a visible extension of their own peculiarities and multiplication of their numbers, it should be our ambition to leaven the whole social body with a spirit of moral and religious improvement. Visible extension is no criterion of the progress of a faith. Wherever and in whomsoever our principles overcome the antagonist principles, we win the best victory. No other should we ask. Sectarianism is an abomination—our own no less than others. The blessed privilege is ours, if we will use it, of accounting all that is gained to virtue and a holy life, as gained for us. If inquired of about the progress of Unitarianism, we need not confine ourselves to matters of opinion. As many as our principles have helped to convert to God, to make good men and good Christians, are pledges of their progress. These tokens of success we may gather from places where as a sect we have yet no abode.—Among the encouraging signs of our times in relation to the practical life are the general interest in religion arising among the people, and the disposition evinced by the laity to cooperate with the clergy. This was an important step in progress, which the clergy should not be slow to welcome. Mr.

Sewall here brought into view the benefits that must flow from a more cordial understanding, and a more intimate cooperation in counsels and in labours, between the clergy and the laity. He rejected the idea that it could produce a depreciation of the clerical profession. Their dignity did not depend upon their occupying an elevated position, above and apart from the rest of the community. Nor would there arise any collision, while the duties which from their nature could only be fitly discharged by an educated ministry were left in their hands. The increased sympathy and aid which the laity proffer are what we greatly need for the furtherance of those improvements which have become so dear to all faithful clergymen. Let this advance be met more than half way by the ministry. There is a blessed omen in it, which ought to inspire only hope in those whose desire it is to renovate the spiritual life in our community.

After the delivery of the Address the Officers of the Conference were chosen for the ensuing year, viz., Rev. James Thompson, D. D., of Barre, *Moderator;* Rev. Chandler Robbins, of Boston, *Scribe;* Rev. Alexander Young, Rev. George E. Ellis, Rev. Samuel K. Lothrop, *Standing Committee.*—On motion of Rev. Mr. Clark, of Uxbridge, it was "*Voted*, that the thanks of the Conference be presented to Mr. Sewall for his Address, and that he be requested to deposit a copy with the Standing Committee." The Scribe, in behalf of the Standing Committee, proposed as a subject for consideration, "The Christian Examiner;" in compliance with a request of Rev. William Ware, the present Editor, who wished for an opportunity to call the attention of the Conference to the condition of that journal, being about to discontinue his connexion with it. Upon this subject remarks were made by Rev. Mr. Ware, and Dr. Walker, of Cambridge, Dr. Parkman of Boston, Dr. Pierce of Brookline, Messrs. Pierpont of Boston, Hedge of Bangor, Me., Channing of New York, Hall of Providence, R. I., Peabody of Portsmouth, N. H., Brownson of Chelsea, Bellows of New York, and Farley of Brooklyn, N. Y. The character of the Examiner, the wants of the community, and other topics were introduced into the discussion, which was free and animated. On motion of Mr. Hedge it was "*Voted*, that a Committee of five be nominated by the Moderator, to take into consideration the best means of insuring and increasing the support of the Christian Examiner; and that they report the result of their deliberations at an adjourned meeting of this body to be held at 3 o'clock this afternoon." Rev. Dr. Walker of Cambridge, Rev. Mr. Hedge of Bangor, Rev. Dr. Lamson of Dedham, Rev. Mr. Bellows of New York, Rev. Mr. Ware of Cambridge, were appointed on this Committee.—A Committee appointed by the Convention which was held at Worcester in October last, to call another Convention at such time and place as they

might deem expedient, brought the subject before the Conference. After some conversation, it not appearing that the Conference could take any action upon the matter, on motion of Rev. Mr. Stebbins, of Leominster, it was "*Voted*, that the consideration of the whole subject do now subside."—Mr. Pierpont, of Boston, having in the course of the discussion respecting the Christian Examiner, offered a resolution in regard to the interest which this work should take in questions of moral reform, which was not deemed to be in order at the time, now expressed a wish that the resolution should be entered upon the records of the Conference. Some debate arose upon this point, but the matter was allowed to subside, amidst calls for the second question prepared by the Standing Committee.—Rev. Dr. Pierce drew the attention of the Conference to the meeting of the Convention of Congregational Ministers this afternoon, and several of the brethren, (but all briefly,) gave expression to their views.—The subject proposed by the Committee was then brought forward, viz., "The present aspects of the religious community in connexion with the duty of Unitarian ministers." Remarks were offered by Messrs. Gannett of Boston, Putnam of Roxbury, Giles of Southboro', Whitman of Portland, Me., Briggs of Plymouth, Hedge of Bangor, Me., Gage of Petersham, Simmons of Boston, Lothrop of Boston, and Huntoon of Canton. The morning having been spent in this way, at half past 10 o'clock the Conference adjourned to meet in the Berry Street Vestry at 3 o'clock.

In the afternoon the Conference received the Report of the Committee appointed on the subject of the Christian Examiner, who presented the following resolutions, which were adopted:—

"*Resolved*, that the Unitarian denomination should have an organ which shall express and defend their distinctive theological opinions.

Resolved, that the Christian Examiner, conducted on comprehensive and liberal principles, is best fitted to answer this purpose.

Whereas this journal must depend mainly for its support on the efforts of the Unitarian clergy; therefore *Resolved*, That each member of this Conference be requested to take such measures as he may think suitable to recommend it, and promote its circulation."

The conversation which had occupied a considerable part of the morning, in regard to an expression of opinion by this Conference on the subject of Slavery, was resumed. Messrs. Sullivan of Boston, Stetson of Medford, Pierpont of Boston, Miles of Lowell, and Parkman of Dover, N. H. participated. The hour having arrived for the meeting of the Massachusetts Convention, the Conference was adjourned to the next morning; but several of the brethren remained, and continued the discussion, which resulted in the appointment of a Committee to consider and report on the subject.

The Conference again met on Thursday morning, at 8 1-2 o'clock.

The Vestry was filled. The Committee appointed at the informal meeting on the previous afternoon, though their chairman, Rev. Mr. Peabody of Portsmouth, N. H., reported a resolution, including a preamble and vote, for adoption by the Conference. An earnest debate arose, which was continued till the time arrived for the delivery of the Convention Sermon. Messrs. Peabody of Portsmouth, Sullivan of Boston, Stetson of Medford, Dr. Parkman of Boston, Messrs. Woodward of Bedford, Young of Boston, Ware of Cambridge, Whitman of Portland, Putnam of Roxbury, Dr. Noyes of Cambridge, Mr. Thompson of Salem, Dr. Francis of Cambridge, Messrs. Gannett of Natick, Stearns of Hingham, Barrett of Boston, Parkman of Dover, N. H., Simmons of Boston, Hosmer of Buffalo, Thurston of Boston, Hedge of Bangor, Gannett of Boston, Palfrey of Grafton, Peirce of Trenton, N. Y., Sanger of Dover, Robbins of Boston, Farley of Brooklyn, and Brownson of Chelsea, took part, in the order of their names, some of them speaking more than once. Amendments of the resolution were offered by different gentlemen, some of which were adopted, and others rejected. At 11 o'clock the Conference adjourned, to meet again in the same place after the services in the church before the Convention of Congregational Ministers.

At 1 o'clock the Vestry was again crowded, and the discussion was renewed. Besides farther remarks from some who had spoken in the morning, Messrs. Miles of Lowell, Hill of Worcester, Everett of Northfield, Angier of Milton, Waterston of Boston, and others, we believe, whose names we neglected at the moment to record, expressed their views. Some perplexity grew out of questions of order; but finally a resolution was presented as a substitute for that which had been under discussion, and was adopted almost unanimously, in these words, viz.

"Whereas an appeal has been made to the Unitarian community by the Unitarian Society at Savannah against the doings of the Executive Committee of the American Unitarian Association,

Resolved, That this Conference do cordially approve of the proceedings of the Executive Committee, as published in their correspondence with the Society in Savannah, and do recommend their action in that case as a precedent for future action under similar circumstances."

The hour for the Convention dinner having already passed, the Conference, immediately upon the passage of this resolution, adjourned to next year.

Sunday School Society.—The anniversary of this Society was celebrated on Wednesday evening, May 31. The arrangements were excellent, and were well carried out. The Federal Street meeting-house

was crowded. The front seats around the whole gallery were filled with children from different Sunday schools, 150 in number, who sang the hymns printed on the programme of exercises. Eighty boys from the Apprentices' Sunday School connected with the Navy Yard at Charlestown were also present. Hon. Stephen C. Phillips, of Salem, presided. Prayer was offered by Rev. Dr. Pierce, of Brookline, after which a hymn was sung to the tune of *Atterbury*. The Annual Report was read by Rev. Mr. Waterston, the Secretary. It spoke of the organization of the Society in 1827; its growth; its plan, alike simple and effectual, including no exercise of authority, but affording the means of collecting and diffusing information; its Agents, who go, unpaid, wherever, but only where, they are invited, and find constant engagement and a hearty welcome—addressing assemblies at rural celebrations and in houses of worship, and scattering the publications of the Society. Notice was then taken of the foreign correspondence, and extracts were read from letters received from Scotland, England and Ireland. Large extracts were then given from letters received from superintendents or friends of Sunday schools connected with this Society. A writer from Keene, N. H. furnished an account of the manner in which the teachers' meetings there were conducted. Another correspondent described the instruction best suited to advanced pupils, and the way in which he had taught Scripture, by making it its own interpreter. A writer from Cambridgeport dwelt on the importance of Christian love. One letter spoke of the nature of the child, the effect made upon it by religious teaching, and the inapplicability of the word *conversion* to childhood. Another presented different views, insisting on a universal tendency to sin, and the necessity of converting the soul of the child by teaching, or calling up its higher instincts. Another spoke of the adaptation of truth to young men, and the fruits of early religious culture. One of the writers adverted to childhood's experience, and enlarged on the respect which should be paid to the child's thought, the care which should be taken to make him think and feel, the variety of nature in children, and the recovery which the teacher should endeavour to gain of his own childhood. Another, after alluding to the disproportion between the means and the effects of religious teaching, and the neglect of children by the pulpit, urged the importance of the teacher's giving his attention first to the Gospels, that he might imbibe their spirit, then to the rest of the New Testament, and then to the Old, exhibiting the characters of the Jewish history in their true colours. He also spoke of the spirit and manner of Sunday school teaching. Reverence, charity, and other graces can be taught only by him who has them in his own heart. One of the letters regarded it as an office of the teacher, to put life into forms and means. An extract was read from a printed report, on the impor-

tance of a sunny and genial temper in a teacher. The Report then went on to speak of the interest which powerful minds are taking in the Sunday School; of the school at the prison in East Cambridge, and the moral renovation which could be traced to its influence; of the school of apprentices, at the Navy Yard in Charlestown, under the care of the sailing-master, assisted by ladies in the instruction of the classes, represented here this evening. An account was then given of the work done by the Associate Agents; who had visited 45 towns in five different States, had addressed 1240 teachers, 7593 pupils, and nearly 25,000 persons, and had travelled 2590 miles. Three new tracts had been printed, and 7538 copies been distributed. Twenty life members had been added within the year, and abundant evidence been obtained of the usefulness of this Visiting Agency. In conclusion some remarks were offered on the social and moral condition of the country, in confirmation of the truth, that the vices and crimes of manhood are the fruits of a corrupted youth. There was therefore need for action and influence of a right sort. Ministers should guard the young, and help the teachers. All should feel that children, however abandoned, or exposed to the evils of poverty, are our brothers, and may be saved from ruin. This Society says, in effect, that the children of the affluent shall be rich in goodness, and the children of the poor shall have treasures in heaven.

After the Report had been read, a hymn was sung by the children, to the tune of *Go, forget me.*—Mr. Phillips, the President, then addressed the Society and the audience. He spoke of the interest of the occasion; of its object; of the proofs here presented of both labour and success; and of the tendency of such exercises and such an assembly to produce a feeling in harmony with the Sunday school, where all is piety and peace.—Mr. Thomas Hill, a member of the senior class at Harvard College, then moved the acceptance of the Report; and remarked, that our work is to reform the world; not by knowledge, nor by moral feeling alone, but by religion. Now of religion two different views are entertained, when regarded, on the one hand, as a conversion, and on the other, as a developement of the natural powers of the soul. He then related his own experience as a Sunday school scholar in a Baptist society in New Jersey, and exhibited the effect which the inculcation of religion as something exterior and miraculous had upon him, encountering as it did his better convictions, and driving him to deception, anguish and despair. *We* teach that love to God and love to man are not the signs of religion, but religion itself. We must teach children to be, to become, religious. Not however by direct appeals to their affections. We must teach love to Christ by describing his character, and love to God by giving Christian representations of God's

character—by showing the child that God cares for the world, and for him. We must teach him love by ourselves showing its spirit, giving him part of our life.—A third hymn was now sung, to the tune of *Sunrise*.—Hon. Josiah Quincy, Jr., of Boston, then addressed the meeting. He alluded to the presence of the boys from the Naval school, and to the national as well as Christian associations, which all had brought to this celebration. We glory in our free institutions; but they depend on the virtue of the people. The moral and religious instruction of the young is indispensable for us. Common schools are good, but they appeal to a lower class of motives. It is difficult to train *men;* to secure success, we must begin with the little child. Our country is full of sin, and we seem impotent against it; but goodness has inherent power to resist evil. We may derive encouragement from meetings like this. Our liberties rest on moral and religious education. In a republic the active Christian is the truest patriot. They who faithfully instruct the young are preparing them for any forms of government, and for the service of that Potentate whose service is perfect freedom. —Rev. Mr. Moore, of Quincy, Ill., pronounced the Sunday School the true Missionary Society. He described the influence of the young men who go from our Sunday schools to the West. Let a young man go there without a religious spirit, and what will become of him? But let him carry such a spirit, and what an influence he diffuses! Every year thousands go thither from our Sunday schools. The hope of our country rests on the children.—Rev. Mr. Harrington, of Providence, R. I., spoke of the power of this occasion. We forget every thing but the great purpose of our meeting, and from this we receive inspiration. Our thoughts stretch into the future. Our children will be the legislators, the paupers, the prisoners of the next generation. How shall we act upon these children? We cannot communicate what we do not ourselves feel. We must feel the worth of the soul, and have true faith, true love, true conversion.—A fourth hymn was then sung by the children, in alternate choirs.—Rev. Mr. Briggs, of Plymouth, then remarked, that there was a mingling of hope and despondency in the mind of the Sunday school teacher as he looked upon his class. We read that Jesus was buried in the Jordan, as well as in devotion to his work. First came the baptism, then the temptation; and through the spirit of the baptism he was enabled to meet and resist the temptation. So with the teacher. He gives himself to the work; but the fear that he shall not accomplish it besets him. He must have the spirit welling up in his heart, that it may flow out from him to others. All virtue in means comes from the spirit of faith. There must be a burning desire to save the soul. The religious spirit must be the star by which we guide our

course. We must have too the feeling to go on, though we do not witness any results—the spirit of perseverance—an impulse in the heart above discouragement. The word of the Lord was never spoken in vain. —Rev. Samuel D. Robbins, of Chelsea, addressed himself to the children. He wished to speak to them as a parent, in the voice of love and peace and hope and faith and power. Christianity was introduced by a child; Jesus was *born*. Children should present an epitome of the life of Christ. They should have a sure reliance on him as their Saviour and pattern. His life began in his obedience. Let them go with him to the baptism and the temptation, to the mount of transfiguration and the garden of Gethsemane, and while they feel that they too must have trials, remember that they must manifest his spirit, if they would be true Christians. Then, when they descend to the grave, they will feel that to them, as to him, belong the resurrection and the ascension. But let them not be lost in the mazes of doctrinal theology.—At the conclusion of Mr. Robbins's remarks Mr. Hill's motion for the acceptance of the Report was adopted. The President then, addressing the audience, observed that the present occasion imposed the duty, and afforded the privilege, of listening to the voice of the absent dead. Since the opening of the meeting information had been received of the death of one of the Vice Presidents of the Society, William P. Rice, of Cincinnati. Twenty years ago he resided at the north part of this city, when the project of opening a Sunday school for children of all classes, but especially for the poor and neglected, was proposed and put in execution by young men engaged in business. There was laid the foundation of our Sunday schools as now organized. William P. Rice was one of the superintendents of that school. His services, his example, in that office, how valuable! Ten or twelve years ago he went to the West, and never returned here to reside; but he carried thither the soul of a Sunday school teacher, and exerted himself there even more than he had done here, proving himself a true pioneer in the blessed work of Christianity. And he has gone from his work on earth to his reward in heaven! Can there be that which in sublimity, inspiration, or satisfaction shall equal one moment's reflection upon the destiny of the Sunday school teacher in another and a better world?—At the close of Mr. Phillips's remarks the children sang the last hymn, beginning, "Good night! good night!" and the meeting was dissolved at ten minutes past 10 o'clock. The exercises were throughout appropriate, interesting and instructive, and nothing occurred to abate the feeling of entire satisfaction with which they must have been regarded by all who were present.

Conference, and Prayer Meeting.—A meeting of Unitarian Christians for prayer and conference was held at Ritchie Hall, on Thursday morning, June 1, commencing at half past 7 o'clock. The exercises were entirely spontaneous, and of a very interesting character. Although a meeting of the Berry Street Conference at the same time doubtless prevented many clergymen from attending, there were still a good number present, of whom the following participated in the services, viz., Rev. Messrs. Thomas of Concord, N. H. Stacey of Hopedale, Hosmer of Buffalo, N. Y., Folsom of Haverhill, Farley of Brooklyn, N. Y., Holland of Rochester, N. Y., Harrington of Providence, R. I., and Fish of Gardiner, Me. Messrs. G. G. Channing and N. A. Barrett of Boston, Bangs of Cambridgeport, and Fowler of Westfield, also addressed the meeting.

Mr. Thomas spoke of the descent of the spirit upon our church, and its realizing the promise of a Comforter given to the believers of old, and exhorted all to a more faithful and fervent discipleship. Mr. Harrington dwelt on the importance of the doctrine of conversion, and the energy which would attend the truth when applied through this doctrine to the conscience and the heart. Mr. Bangs insisted on the necessity which now exists for united action, of the layman with the minister, in the work of the Lord. Mr. Hosmer acknowledged the pleasure he had taken in the meeting and the beauty of the idea of conference, yet noticed the prejudices that had been excited against it by its abuse, and the consequent difficulty of doing what he would in this way at the West. Mr. Farley expressed his satisfaction with what he saw and heard, and his desire to carry such meetings through all our churches: at the same time he saw almost immoveable obstacles in their way where our faith was just struggling into life, our people irritated by constant assault, and offended by every sort of Pharisaism and fanaticism. Mr. Holland expressed his pleasure, that in our new enterprises sectarianism was less seen than ever before; in Rochester familiar devotional gatherings seemed acceptable to the people; by-and-by he trusted the flame which burnt so brightly on the altars of this our Zion would burst forth even on our remotest watch-towers; and trusted the distant laborers would be remembered in the prayers of their brethren. An Orthodox clergyman made some remarks upon that beautiful hymn, "When I can read my title clear," urging his hearers to have their titles ready, and to see on what they rested, an imitation of Christ or his atoning blood. He professed however to speak, not as a theologian, but as a practical Christian; and he expressed his delight and sympathy in all which had been said. Mr. Fowler made a few observations flowing from a cultivated religious spirit. After which Mr. *Fish offered* some remarks in proof of the truth, that God seeks obedi-

ence and not an exact theology, the fruits of holy living and not the niceties of a well-studied creed. With a few encouraging words from Mr. Barrett, the meeting closed, after having continued nearly three hours.

All the remarks made were in a spirit of earnestness and truth, and disclosed much feeling in regard to the duty of all Christians to be faithful witnessess for the word they profess. Some incidents in the experience of the churches during the past year were detailed, and many hopes for the future were warmly expressed. Various statements by clergymen present were most encouraging to all those who are laboring for the cause of truth and piety; but perhaps, there was nothing more apparent, (as there was certainly nothing more attractive and interesting,) than the temper of mildness and charity which seemed to pervade all hearts. The hall was crowded, and the feelings of the speakers seemed to be echoed by the audience.

Congregational Convention.—The Massachusetts Convention of Congregational Ministers assembled as usual, on Wednesday afternoon, May 31. Rev. Dr. Field, the preacher for the year, presided. The usual business was transacted, relating almost wholly to the charitable bequests with which the Convention is entrusted, and the appropriation of its annual income to the relief of the widows and children of deceased members. Rev. Nehemiah Adams, of Boston, was reelected *Scribe*, and Rev. Samuel K. Lothrop, of Boston, *Treasurer*. Rev. Convers Francis, D. D., Professor in the Divinity School at Cambridge, who had vacated his seat in the Convention by relinquishing his pastoral charge, was elected a member. A choice was made of Second Preacher for the next year, in case of the failure of Rev. Dr. Dana of Newburyport, chosen the last year. Rev. Mark Hopkins, D. D., of Williamstown, had 74 votes, out of 139, and was chosen.

The Convention Sermon was preached in Brattle Street meeting-house, on Thursday forenoon, by Rev. Joseph Field, D. D., of Weston, and was founded on John xviii. 37: "For this cause came I into the world, that I should bear witness unto the truth." The preacher commenced by stating that it is the great object of the Christian ministry to maintain and inculcate truth—moral, religious, Christian truth. By "the truth" we mean, not speculative and abstract truth, but truth in its connexion with spiritual and practical influences. The claims of Christianity and Christian truth upon the age was the subject he proposed to discuss. 1. The claims of Christianity itself; some are without the temple, they must be brought in. We need not fear for

Christianity; the storm has passed over it, but it stands. Its truths are in harmony with the moral nature of man; they are adapted to his various condition; they are simple, like the great laws of nature: they must therefore endure. The ignorance and folly of its disciples may be manifold, but Christianity will outlive these. It need not fear the spirit of free inquiry, this is its life-blood. We fear not for Christianity; but we do fear for those who live under its light and receive it not. Christianity may be rejected, alike by speculative minds, and by vicious minds. New evidences may be demanded—evidences which were not needed in a different age; this demand must be met. Christianity has its prophecies and miracles, but they are not all. It has other evidences; let all be allowed. 2. We should not only maintain the truth of Christianity, but the truths which it teaches. We must free Christian faith from the errors which have crept into it. Christianity as it came from the lips of Christ was pure and beautiful, but it soon was blended with other views. The Jews brought to it the opinions of their fathers, the Heathen world mingled with it their superstitions, and the Greeks the speculations of philosophy. For centuries it was buried in cloisters, until at the Reformation the true spirit burst forth. Many are willing to end where the Reformers began. But the Reformers did not rescue Christianity from all the errors which had gathered around it, and it is our duty to carry out the work they so nobly commenced. 3. Christianity should not only be restored to its original purity; it is to be adapted to the new demands of the age. We do not mean that the human mind has outgrown Christianity, for this can never be. Even its forms cannot be outgrown; baptism, the ordinance of the supper, and the Christian Sabbath—we anticipate no period when salutary influences may not be derived from them. We mean that the truths of Christianity must be carried out into all their various bearings upon society. It requires a wider development of its truths. Its great central principles do not change, but the application of these principles is as varied as the changes which take place in the progress of the human mind. In this sense Christianity is ever unfolding itself. The world has never yet seen it as it existed in the comprehensive view of Jesus. 4. *How* is the truth of Christianity and how is Christian truth to be maintained and enforced? Here there is a wrong and a right. A persecuting spirit is always wrong, whether it uses physical force or personal invective. Men are prone to confound a rejection of a doctrine, with a rejection of Christianity itself. We may thus inflict such keen reproach as will cut deeper than the sword, and show all the cruel inhumanity of civilized refinement. All persecution is opposed to revelation, reason, and common sense. That which is a saving truth to one, may not be so to [illegible]ther. I receive that which is saving truth to me, when I receive

that which I solemnly believe to be the truth. But shall we not maintain Christianity? Yes, but *how?* We wish to promote the truth, but the human mind can be aided only in conformity with its own laws. Mind must be operated on by mind; belief is the result of evidence. We should therefore, in the spirit of Christian love, present reasons addressed to the heart and conscience. This is the true method of extending Christian truth. There is, however, yet another means—by presenting its beauty and power in our lives. Was it not thus with Christ? We may look with interest upon the miracles, but after all it is in the *life* of Jesus that we see his divine power. His life—his actions—who can misunderstand these? Amid all the changes of opinion that life will stand out unchanged, a beacon-light on the stormy ocean of religious inquiry. Let us bear witness therefore by the life. All may not be able to argue and reason, but all are able to live according to the truth,—the truth as it is in Jesus. These are the only weapons Christianity should wield, the only defence she asks. Let the truth thus go forth in its own native strength. It came from Heaven, and the gates of hell shall not prevail against it. The discourse closed with a tribute to the memory of Dr. Channing; who, it was said, had strikingly illustrated by his own life—his writings and his character—the views which had been set forth.

After the delivery of the discourse the usual collection was taken, amounting to $134,44.

Society for Propagating the Gospel.—The Society for Propagating the Gospel among the Indians and others in North America held its stated meeting on Thursday, June 1, when the following gentlemen were chosen its Officers for the ensuing year:—Hon. Lemuel Shaw, *President;* Rev. Henry Ware, D. D., *Vice President;* Alden Bradford, LL. D., *Secretary;* Hon. James Savage, *Treasurer;* Rev. Francis Parkman, D. D., *Assistant Secretary;* Benjamin Guild, Esq., *Vice Treasurer;* Rev. Francis Parkman, D. D., Rev. Samuel Barrett, Rev. Alexander Young, Rev. George Putnam, Rev. Convers Francis, D. D., with the President and Secretary, *Select Committee.*

This is the oldest Missionary Society in the United States, having been incorporated in 1787. Missionaries were employed during the past year in various destitute places in the West, particularly in the States of Missouri and Illinois; on the frontier towns of Massachusetts and Vermont; and in the Isle of Shoals, where a school for the children, as well as the stated ministry of the Gospel, is sustained, in part by this Society and partly by the aid of charitable individuals in Ports-

[illegible] and Testament. [illegible] were made by the Society for the [illegible] for the ensuing year, and five thousand dollars were placed at the disposal of the Board Committee, to be employed according to their discretion in aid of schools or missions among the Western Indians.—Rev. Samuel K. Lothrop and Charles C. Loring, Esq. of Boston, were elected members of the Society.—Within the past year a legacy was been bequeathed to the Society of seven thousand dollars, by the late Hon. Samuel of Ipswich.

Council of the American Unitarian Association.—The Council met on Tuesday afternoon, June 2. Hon. Ezekiel Sullivan, of Boston, was elected Chairman, and Rev. Joseph Hill of Worcester, chosen Secretary. The Standing Committees on Finance, on Missions, on Publication, on Tracts, and on the Library, were chosen upon nomination from the Chair. The resolution offered by E. H. Fuller, Esq. at the meeting of the Association on Tuesday evening, and referred to the Council, came before them as the immediate subject for consideration, and gave rise to explanations and remarks by different gentlemen, in regard to the change in the arrangements for celebrating the anniversary the present year. The proposal for a Convention of Unitarians the next autumn, similar in design to that which was held at Worcester last October, was also presented for consideration, and some conversation ensued. But the absence of one more prominent any definite action, and after some remarks on the advantage of more frequent meetings of the Council, perhaps were in three months, it was

"*Voted*, that when the Council adjourn, it be to meet again on the *Monday of Commencement week*, at 3 *o'clock*, P. M. in this place, and that the *Executive Committee send special notices to the members of the Council.*"

An adjournment then took place.

Celebration of the Lord's Supper.—On Thursday evening, June 1, religious services of a singularly impressive kind were attended in the Federal Street meeting-house. After the fatigue and excitement of the previous days it was a rest to the spirit, to engage in the usual simple exercises of worship and meditation that belong to the sanctuary, and then to unite with a large company of fellow-believers in commemorating him, who gave his "life a ransom for many." Prayer having been offered by Rev. Mr. Thompson of Salem, a Sermon was preached by Rev. Ephraim Peabody of New Bedford, upon Psalm xxxvii,

31., "The law of his God is in his heart." After a brief allusion to the changes which the history of a single year must include, and the importance of our carrying from this season of anniversaries right principles to guide us through another year, Mr. Peabody proposed the inquiry,—By what rule should we live? A religious life, it will be admitted, includes all real good. But what is a religious life, or what constitutes it? If we say, obedience to the Gospel, we give a true, but a vague answer. If we reply, obedience to the law of justice, truth and mercy, we express a part, but not the whole of the truth; for a reference to the Divine Being must be included in a religious life. If we say, frequent and strong excitements of the religious feelings, we speak of what is inevitable, but we do not describe the whole nor the important part of a religious *life;* feeling and practice must be united. We must resort to the description of a righteous man given in the text. First, he is governed by a law; secondly, it is the law of God; thirdly, it is in his heart—he serves God as a child. The religious life is the living with a filial and perpetual reference to the Divine approval. This idea it was the object of the discourse to illustrate. Let us at any time take the duty immediately before us, and inquire, what does God require here, what will he approve? So does the discharge of that duty become a religious act. And a religious life is made up of a series of such acts. God would have us to be his children; he is a true child of God, who when tempted by passion or gain, asks, what wouldst thou have me to feel, or to do here, in this case? This is living with God. This is the true life of prayer. Here do we discover a rule, simple, yet all-embracing—a principle from which flows all the satisfaction we need; as from some lake reposing amidst the mountains, art, ascending, guides the abundant stream, and distributes it to the inhabitants of the thirsting city below. Let him who would lead a religious life remember the presence of God, and inquire after his will. So doing, he will live in the light of that presence, and have no fear, either of man or of the future. The law of his God is in his *heart.* Religion is often represented as gloom and terror, denunciation and pain; men are driven to religion by their fears. But a religious soul is a soul in its best and happiest state. Must we not be grateful to him who has revealed to us the future, who holds out a light to guide us, and lets us look and lean on him? We may go to him as a Father. It is happiness to obey the good and merciful law of God. The discourse, in conclusion, noticed the pertinency of the subject to the occasion; when we had met to celebrate him whose meat it was to do his Father's will, who was one with God, and who prayed that we might be one with him. To ministers of Christ especially did it address itself. Last year others were with us. They now in heaven serve him whom they rejoiced to serve

on earth. Next year will witness other changes. Let the certainties and uncertainties of life make us faithful, and among the symbols of the Supper let us dedicate ourselves anew to duty.

After the sermon the Lord's Supper was administered to the communicants from different churches, who filled the floor of the house. There must have been between five and six hundred present. An address was made by Rev. Mr. Lincoln of Fitchburg, prayer was offered and the bread broken by Rev. Mr. Miles, of Lowell, and prayer offered before the distribution of the wine by Rev. Dr. Parkman, of Boston. The whole service was of a character to send both ministers and people home, from their social rejoicings to their several spheres of labour, with a solemn feeling of responsibleness for the privileges with which they are entrusted and the relations they are permitted to sustain.

Evangelical Missionary Society.—The Annual Meeting of this Society fell, according to usage, on the Thursday of the Anniversary week; but in consequence of the occupation of the Berry Street Vestry and the engagement of the clerical members of the Society at that time, it was deferred till Thursday, June 8, when the election of Officers took place, viz., Hon. Richard Sullivan, *President*, in the place of Hon. P. O. Thacher, deceased; Rev. Charles Lowell, D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild, Esq., Rev. Francis Parkman, D. D., Rev. Samuel Barrett, with the Secretary and Treasurer, *Executive Committee*. The Board of Trustees chosen the last year were reelected. About $1400 had been appropriated within the year.

Prison Discipline Society.—We have endeavoured to give accurate and full accounts of meetings conducted wholly, or in large part, by Unitarians. There were other meetings in which members of our denomination participated to some extent, and in which our readers may feel an interest. Of these we can only abridge what we find in other journals, and must study brevity.

The Prison Discipline Society met for the celebration of its eighteenth anniversary in Park Street meeting-house on Tuesday forenoon, May 30. Hon. W. B. Bannister presided. Prayer was offered, and the Scriptures read, by Rev. Mr. Child, of Norwich, Conn. The Treasurer's Report exhibited the receipts of the last year as $4866,94; the expenditures as $4011,61. The Secretary, Rev. Louis Dwight, read an abstract

of his Annual Report, itself longer than the Reports of most other Societies, but excusably so, as it embodied a large amount of information, and as the collecting of this information by the personal labours of the Secretary and its subsequent diffusion by means of the Report constitute the principal part of the Society's action. The Report this year treated of Lunatic Asylums, as they now exist in the United States, showing the interest that had been awakened on the subject; of Houses for the Reformation of Juvenile Offenders; of County Prisons; of State Prisons; and of the merits of the system of solitary confinement adopted in the Philadelphia penitentiary, and generally known under the name of the Pennsylvania system. Of this system Mr. Dwight has long been the strenuous opposer, and he loses no opportunity of setting forth its evils. In the present Report it was his object to show that it had failed in the several points on which its success had been predicted by its friends, viz., in preventing evil communications between prisoners, in deterring from crime and preventing recommitments, in its effects upon health and life, and upon the mind of the criminal, whom it had in a frightful number of instances driven to insanity, in enabling a prison to furnish the means of its own support, and in recommending itself to general favor, so as to secure its extension throughout the country.

After this document had been read, the time did not allow of long or numerous speeches. Rev. Mr. Fowler of Fall River offered the motion for the acceptance and publication of the Report. Samuel E. Coues, Esq. of Portsmouth, N. H., and Rev. Gorham Abbott of Boston, supported the following resolution, which was adopted; and which, we presume expresses the principles which this Society labors to introduce into general practice:—

"*Resolved*, that the Bible, the chapel, the chaplain, the Sabbath school-room, the Sabbath school teacher; reading the Scriptures morning and evening, accompanied with singing and prayer in the chapel; faithful religious conversation with the prisoners by the officers and others who have a heart for it; visiting the prisoners; solitary confinement at night; the constant superintendence of humble, faithful and pious officers; pure air, good light, wholesome food, careful attention to the sick, mild punishments for misdemeanors, cleanliness, order, obedience, intelligent superintendence, careful inspection, full accounts in Annual Reports, are the means which we approve in Prison Discipline."

Massachusetts Colonization Society.—This Society held its meeting in the Central church in Winter Street, on Wednesday afternoon, *May 31*, Hon. W. B. Bannister, of Newburyport, presiding. After prayer by Rev. Dr. Dana of Newburyport, the Annual Report was read

by Rev. Mr. Tracy, the Secretary. It showed that more had been done for Colonization in this Commonwealth within the last year than for some time previous, though there is still a great amount of apathy and prejudice to be overcome. Something had been effected by travelling Agents. A central office had been opened in Boston. The whole sum raised within the State the last year for the purposes of Colonization was estimated at $1814,13, of which a large part had been paid directly to the parent Society at Washington. A brief sketch was then given of the history of the American Colonization Society during the past year. Its resources were thus described:—

"Donations and subscriptions from the Free States, $5276,23; from the Slave-holding States, $5461,89; legacies, appropriations by masters for the colonization of slaves whom they emancipated, and other similar sources, $4910; total from the Slave-holding States, $10,371,89; total from all the States, $15,648,12; from the Colonial store and African Repository, about $11,000; making the whole income between $26,000 and $27,000."

This does not however represent the amount contributed for this object in the United States, for some of the State Societies retain the disposal of their funds in their own hands.

"Of the State Societies which expend their funds on their own colonies, that of Pennsylvania raised $4531,56; that of New York, for the year ending in May, 1842, $9998,96; that of Maryland, about $12,500; that of Mississippi and Louisiana, probably about $4500. Making the whole sum raised by contributions, subscriptions, and the like, for Colonization about $47,000; of which about $20,000 were from the Free, and $27,000 from the Slave-holding States. The income from the Colonial store and other sources will raise the whole amount as high as $60,000."

Emigration to Liberia had been conducted the last year with prudence and success:—

"Two companies of emigrants had been sent out; the first in August, consisting of 234 persons, among whom were 79, formerly slaves of John M'Donough, Esq. near New Orleans; the second in December, consisting of 18 emancipated by W. B. Lynch, Esq., of Virginia, who paid $500 towards their passage. Of the whole number, at least 157 were slaves, till emancipated for the purpose of emigration. Another ship is soon to sail, with about 80 slaves emancipated by the will of Mrs. Read of Mississippi, and furnished with the means of emigration out of her estate."

The Liberian Colony was represented as being in a prosperous state —"fulfilling all reasonable expectations." The testimony of impartial visitors confirms the belief, that it is growing in intelligence and ability, and is "well adapted to promote civilization and Christianity in Africa." The mortality decreases with the progress of the settlement. It is deemed important that the Colony should possess the whole line of

coast from Cape Mount to Cape Palmas—a distance of two hundred miles—both as a means of excluding the slave-trade, and as a security against collision with any European power that might hereafter desire to make a settlement within those limits. $20,000 would be necessary to effect this object, which the parent Society is attempting to raise. Its officers wish also to raise $40,000 for current expenses, and the New York and Connecticut State Societies have resolved to provide, of this sum, the former $10,000, and the latter $5000.

After the Report was concluded, Rev. A. P. Peabody, of Portsmouth, N. H., moved that it be accepted and printed, and addressed the meeting. He was followed by Rev. Artemas Bullard, of Missouri, and Rev. R. R. Gurley, of Washington, Secretary of the American Society. The Report having been accepted, the Officers of the Society were elected, viz., Hon. William B. Bannister of Newburyport, *President*; Rev. Ebenezer Burgess, D. D., Rev. Leonard Woods, D. D., Rev. E. S. Gannett, Hon. Simon Greenleaf, R. A. Chapman, Esq., *Vice Presidents*; Rev. Joseph Tracy, *Corresponding Secretary and General Agent*; Mr. E. Kimball, *Treasurer*; Rev. G. W. Blagden, Rev. William Hague, Rev. Parsons Cook, Rev. B. B. Edwards, Rev. W. M. Rogers, J. V. C. Smith, M. D., Mr. Henry Edwards, Hon. Albert Fearing, Mr. T. R. Marvin, *Managers*.

New England Anti-Slavery Convention.—This body held its meetings on Tuesday Wednesday, and Thursday of the anniversary week; during the day in the "Miller Tabernacle" in Howard Street, and on Tuesday and Wednesday evenings in Faneuil Hall. We derive our knowledge of its proceedings from the *Liberator*, which remarks that "the average number in attendance was upwards of two thousand; and on two occasions more than three thousand." The same paper observes, that "on this occasion the Convention far transcended itself at any former period, whether regard be had to the numbers in attendance, the freedom and vigor of thought and speech, the spirit of self-devotion, or the radical propositions brought forward for discussion." The Convention was organized by the choice of Edmund Quincy of Dedham as *President*, of eight *Vice Presidents*, and of W. A. White, Eliza J. Kenney, and W. P. Atkinson as *Secretaries*. We do not clearly understand what resolutions were adopted. Several were offered, that were as violent in their tone as they were "radical" in their design; especially a series of declarations proposed by S. S. Foster, of New Hampshire, denouncing "the clergy and sectarian corporations or existing church of this country," as the enemies of human freedom, and obsta-

cles in the way of the Anti-Slavery cause, "as well as of every other righteous reform;" affirming that "Christianity can know the clerical profession only as its incorrigible enemy, which it must and will destroy, as it will every other form of usurpation, despotism and slavery;" and advising that "as the American church and clergy are the bulwarks of American Slavery," "the tremendous engines of truth and love should be brought to bear upon these bulwarks, and level them forever with the dust." These resolutions gave rise to a debate continued through successive sessions, but appear to have been finally laid upon the table. The same person offered a resolution in Faneuil Hall in these terms, "that all those Northern citizens who act in concert with the Whig or Democratic party, *or who by any connexion sustain the Federal compact*, are slave-holders; and as such, have forfeited all claim to be regarded as Christian, or even as honest men;" but we do not learn whether it was accepted by the meeting. A Committee was appointed to "draw up an address to John Tyler, President of the United States, urging him to emancipate his slaves;" and another Committee, to present the Address on his visit to this city. An "Address to the Slaves of the United States" was read to the meeting in Faneuil Hall, by W. L. Garrison, and was "unanimously adopted." It has since been published, and fills three columns of the *Liberator*. A "Declaration" was read and adopted by the Convention, the pith of which may be given in a single sentence—that "in general, wherever the government of this country is the supporter or the defender of Slavery, we do maintain that it contradicts the true spirit in which it was founded, and do declare that therein we are not subject to its authority, and will not obey its commands." The World's Anti-Slavery Convention called to meet in London this year was condemned, as well as the former "World's Convention" of 1840, because the call "expressly excludes one half of the American Abolitionists from a seat;" that is, we suppose, confines the members of the Convention to one sex. Several resolutions were passed in respect to methods of extending the Anti-Slavery movement. At the meetings in Faneuil Hall the speakers were William A. White, Edmund Quincy, and Stephen S. Foster; William L. Garrison, Charles L. Remond, William H. Channing, Frederic Douglas, and Wendell Phillips. The exercises, both at the Hall and the Tabernacle, were enlivened by songs from "the Hutchinsons."

Massachusetts Temperance Union.—This body celebrated their fifth anniversary in the Marlboro' Chapel, on Tuesday evening, the *President*, Rev. G. B. Perry, presiding. After prayer by Rev. Dr.

Humphrey of Amherst, N. Crosby Esq., the Secretary and principal Agent, read the Annual Report. "The leading events noticed in the history of the last year's operations were the formation of a State Washingtonian Society," which was not considered a sufficient reason for dissolving the "Union," as the spheres of action of the two organizations are different; "the appeal of the Executive Committee for funds; and the appeal made to the Legislature for the repeal of the License Law," which had been met by an opposing remonstrance. The Union "had strenuously resisted the doctrine, that moral means should be employed, to the exclusion of all legal ones, in the cause of temperance." Several prosecutions for violations of the License Law had been conducted to a successful issue within the last year.—The meeting was then addressed by Rev. N. Colver of Boston; Rev. E. N. Kirk of Boston, who "defended legislative action, as a means of hastening the triumph of temperance;" and Col. Lehmanowsky, a Pole, formerly an officer in Bonaparte's Army, but now an Evangelical Lutheran missionary in Indiana, who was introduced by Rev. Dr. Pierce of Brookline, and after giving an account of the exposures and sufferings he had undergone in different campaigns, stated that, though now about seventy years of age, "he had never tasted a drop of ardent spirits in his life."

Massachusetts Historical Society.—This Society adopted a very appropriate mode of celebrating an occasion, the recurrence of which would not have been known perhaps to one in a thousand of our community, but for the public services which they provided. The Confederation of the four New England Colonies of Plymouth, Massachusetts, Connecticut, and New Haven was formed two hundred years ago, and the articles were signed at Boston, May 29, 1643. It continued for more than thirty years, though during the latter part of that period it was rather a name than a reality. Its origin and its effects give it historical importance. The Second Centennial Anniversary of its formation was observed by the Massachusetts Historical Society, who invited Hon. John Q. Adams to deliver an Address on Monday, May 29, 1843. The venerable statesman performed the service they requested with a physical as well as mental vigour that might put to shame many who had not counted half his years. The Address was delivered in the First church in Boston, which was filled,—the galleries with ladies, the floor of the house with members of the Society and other gentlemen. Delegations attended from the Historical Societies of other New England States and of New York. Prayer was offered by Rev. Dr. Frothingham, and psalms were sung from the *New England Version* of 1640.

Mr. Adams's Address, as delivered, occupied more than an hour and a half. He described the principles out of which grew the settlement of New England, pronouncing the primary cause to have been "religion—the Christian religion purified and refined from corruption by the fires of persecution;" vindicated the course which the early settlers pursued towards the Indians, and contrasted it with the treatment they have received from our government of late years; sketched the early history of each of the Colonies which entered into the Confederation; noticed the circumstances which led to the settlement of the Rhode Island Colony; spoke in severe terms of Roger Williams, whom he described as "the impersonation of that spirit of conscientious contentiousness, which characterised the English Puritans of the 17th century;" considered the motives and objects of the Confederation; and ended by declaring, that, as the North American Union is founded on the natural equality of man, of which the two pillars are civil and religious liberty, so for that foundation this "Union, through whatever conditions or whatever succession of ages it is destined to pass, is indebted to the Puritan Forefathers of New England."

Notice.—When at the close of our last number we promised a supplement, to contain the intelligence that would be furnished by the anniversary week, we had made but a hasty calculation of the amount of matter we should have upon our hands. It has far exceeded our expectation, and this circumstance, together with our engagements and some unavoidable interruptions at the printing-office, must be our apology for the delay in the appearance of this intelligence. We are obliged also, by the same causes, to ask our subscribers to wait a few days for the publication of the July number; but when they consider that the Publisher of the *Miscellany* has now given thirty-six full pages beyond the usual size of a volume, without any additional cost to them, though at an expense of nearly fifty dollars to himself, we think they will not complain, if in this instance we transgress our rule of punctuality.

We had hoped to include within this Supplement notices of all the meetings of the anniversary week; but the briefest sketch of the meetings held by the Trinitarian Congregationalists and the Baptists would cover three or four pages, and having already gone so far beyond our first intention, we must defer an account of their proceedings.

Ed. Misc.

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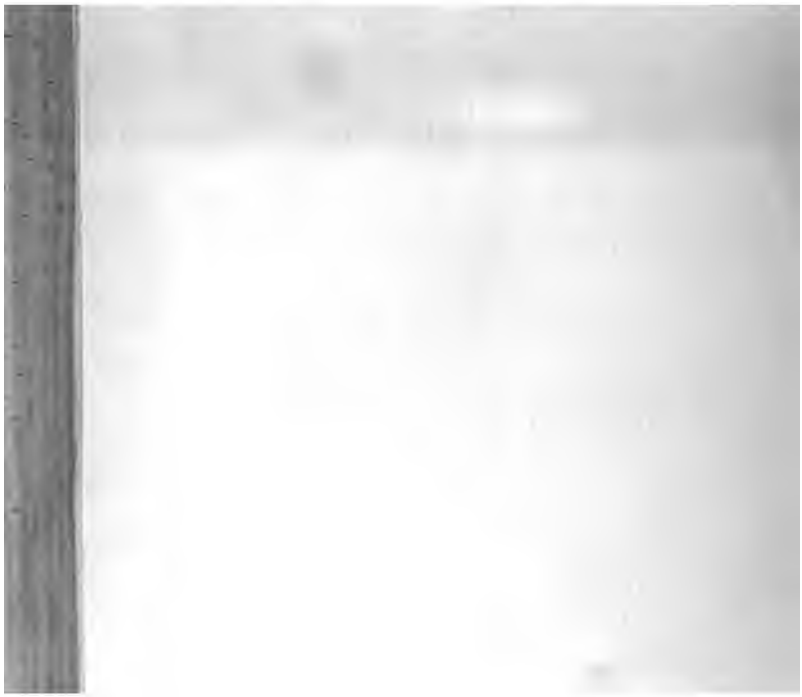
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